

THE OCCIDENT.

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THE OCCIDENT.

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THE OCCIDENT,

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SAN FRANCISCO, CAL.

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Important Events.

About 9:30 o'clock Saturday schooner Parallel, Captain Miller, went ashore directly off Point Lobos, striking on a reef. A heavy surf was running at the time and indications pointed to the total destruction of the vessel.

The captain and all the hands took to the boats before the schooner lodged, and when last seen were safely away from the wreck. The Parallel cleared on Thursday for Astoria.

She is of 142 tons burden, was built in San Francisco in 1868, and is owned by S. B. Peterson.

At 12:30 the powder on board the Parallel, of which there were forty tons, exploded, with a terrific concussion which shook the entire peninsula. At the Merchants' Exchange the shock was mistaken for that of an earthquake. The building shook and doors and windows rattled violently.

A great wave dashed up and vaulted over the Cliff House building. The whole shore and cliff literally trembled and shook as no earthquake has shaken the earth for years. People were rudely thrown from their beds by the force of the explosion. Furniture and bedsteads were tossed and heaped around the room.

The schooner Parallel was practically obliterated. Pieces of the wreckage were found as far down as the Pavilion on the Ocean House road. The life-saving men about the bonfire on the cliff were thrown down and all were horribly injured. They were taken to the Merchant's Exchange station in a dying condition.

A reporter who visited the Cliff House after the explosion says:

"Sections of the walls of the basement and lower story on the side facing the ocean were torn off. In the middle of the large balcony from which a view of the seals could be obtained has a huge gap. The railings in places were wrenched off. The main door on the east side was torn partially off. Some window panes still remained intact, but otherwise bursted in, and in many cases the sashes and casings were also ripped

out. To describe the interior in exact detail would be impossible. It is simply shattered throughout. Every room is a wreck. In the bar-room all the glasses, decanters and bottles of the bar were a mass of broken glass on the floor. The window cornices on the west side were ripped off and huge patches of plastering from the walls and ceiling littered the floor. An oil painting was ripped from its frame and hung dejectedly on a nail. Leading from the bar-room is a row of small private dining-rooms. In all of these the effect was nearly the same. The windows were burst in, the chandeliers wrenched from the ceiling and falling on the tables beneath left a litter of glass, coal oil, Worcester sauce, vinegar and water. Pictures generally surmounted the heap of debris or were pierced by the legs of chairs. In the parlor the casing and doors of the entrances to the veranda were burst in and the ceiling and walls generally demolished. On the veranda the old stuffed bear had jumped from his perch and in the most undignified manner lay under a heap of chairs. The partition between the lower bar-room and veranda was rent open. The sleeping apartments and kitchen presented similar scenes of demolition. Adjoining the Cliff House on the north, it will be remembered, was a line of outbuildings and carriage sheds. These were left a heap of broken timbers, except the most northern portion, where the roof of the shed was carried forward and dropped inside its rear supports without otherwise breaking."

Europe is bristling with bayonets. Thus, from a report that Major Haberding of the German Ministry of War has sent to the Reichstag, we find a detailed statement of the military forces of Germany, France and Russia, which he estimates on their present peace footing, as follows: Germany, 427,000 men; France, 471,000; Russia, 714,000 in Europe alone. Russia's military organization, he says, is based upon the eventuality of war with Germany, Austria and Roumania, whose combined forces would amount to 2,000,000, and would be opposed by 5,000,000 of Russians and Frenchmen. Europe may, therefore, at the will of either Russia, or France, or Germany, behold the horrible sight of 7,000,000 men arrayed against each other in deadly conflict. Nor is this all. England is increasing her fleets with feverish haste, while it is said that the first army corps is to be mobilized at Aldershot in the early spring, and that steps will be taken to concentrate an army of 100,000 men on the south coast within a month's time. In a recent statement Signor Ricotti, the Italian Minister of War, declared that Italy was in a position to mobilize twelve army corps, which represented an effective army of nearly 400,000 men. Signor Ricotti concluded his statement with these words: "After the information which my colleague, the Minister of Foreign Affairs, has imparted to me, I think that there is nothing at present to threaten the continuance of peace. At the same time there are some indications which warrant a different supposition, and if ever, in spite of our ef-

forts, war should break out, Italy is in quite a position to await events without apprehension, but with calmness and confidence. A force of 500,000 men could be mobilized within the short period required, owing to our military regulations. This force is more than sufficient to enable us to take our part, either by the side of an ally or against a foe." Thus Italy, in common with all the other great Powers, favors peace, but is armed to the teeth in the face of a crisis that may arise at any moment.

The German Reichstag refused by a decisive vote to adopt Bismarck plan for an increased military expenditure extending over seven years.

The Liberals were willing to grant the credits for three years, but would not extend them beyond that term, so a general election will be held in Germany in February to procure the opinion of the nation on this grave constitutional subject. The correspondent of the London *Chronicle* at Vienna thus alludes to the matter: "The air is again full of warlike signs and sounds. So far from the rejection of the German Army bill by the Reichstag committee being interpreted as affording some guaranty that peace is reasonably assured, the prevalent opinion is that the rebellious conduct of the majority may go some distance toward bringing on the crisis that, there is not the slightest doubt, Germany wishes to avoid. No one, however, looks upon the new bill, which has already received the open and unreserved support of the Emperor, of Count Von Moltke, the Prince Regent of Bavaria, the German War Minister and of the avowed patriotic party, definitely rejected. It is as much agreed here as in Berlin that the bill will have to pass, and if the present Reichstag cannot bring its mind to do so another one will. The Emperor and his immediate advisers have made up their minds that the proposed increase is necessary for the safety of Germany, and what the Emperor wishes in military matters is as good as done. Such is the general opinion here, where, I need hardly say, the ultimate fate of the bill will be watched with extreme interest, considering the many dangers of the present and the immediate future, and the strong interest that Germany and Austria must necessarily take in one another's fighting strength."

The effort being made to raise \$100,000 for the benefit of Gen. Logan's family promises to be successful. The Americans do not take very much stock in monuments to perpetuate distinguished worth, but they do respond generously where material relief is needed. General Logan, though in a position to amass a fortune if he had been gain-seeking, was too honest to convert office into a source of wealth. Friends and admirers of all parties, recognizing the appropriateness of the proposed testimonial to his personal worth, and to give his widow every comfort and advantage to which she has been accustomed, are sending in liberal contributions. Even in Charleston, S. C., donations are being made, a confederate officer in moderate circumstance heading the list with \$25. He was specially

influenced to do so by the liberal offerings of the North to his city in her dire need. Affliction brings hearts together, tends to heal old wounds and develops the finer feelings of our natures. It is pleasing to see personal and sectional animosities passing away, and the era of fraternity and good-will dawning and increasing in mutual benefactions.

The grave quarrel between the Marquis of Salisbury and the late Earl of Iddesleigh, that resulted in the resignation of the latter from the Foreign Office, is said to have originated from the fact that the earl had threatened to bombard Constantinople unless the Porte ceased its intrigues for the formation of a treaty between Turkey and Russia. In this regard, the *Neue Freie Presse* remarks: "Turkey, it is quite clear, has far more to dread than Russia from an Eastern war, and unless she is obstinately bent on committing suicide, the very last thing she should do, as everybody here says, is quarrel with England. It is thought, for all their present apparent infatuation, that the Sultan and his advisers cannot be blind to this, and, therefore, the general belief is that the Porte will shortly find a means of conciliating England in some way. The *Presse*, starting from the same belief that the Cabinet of St. James' has addressed a serious warning to the Porte, states that this attitude of the British Cabinet shows that it is determined, if need be, to instantly take decisive steps at the Golden Horn. In any case, it thinks, this energetic attitude on the part of England is now the most prominent factor in the European situation, and it foresees that through it the Bulgarian question may open up the whole Eastern question. The *Deutsche Zeitung* also is of the opinion that the situation has become much more complicating by the supposed attitude of England toward Turkey. It thinks that a knowledge of some serious Russian intrigues must have come to the ears of the British Government to have induced it to depart from its previous attitude of reserve and adopt one that, as the *Deutsche Zeitung* in common with its contemporaries, believes is of a distinctly threatening character."

The action of General W. B. Hazen, the Chief Signal Officer, in depriving Los Angeles of the daily weather bulletins, has met with a great deal of unfavorable comment among the merchants and horticulturists whose interests are centered in the citrus belt. The expense of the bulletins, last year, averaged only \$1 per day, while the annual fruit crop of the region benefited by the reports is valued at \$2,700,000. Last year the service saved the fruitgrowers over \$100,000 by its timely warning of the approach of rain. General Hazen's object in cutting off Los Angeles is to convince Congress that he is doing everything in his power to lessen the expenses of his department.

Men may abolish Sunday laws, but they cannot remove the Christian's obligations to keep the day sacred.—*Cumberland Presbyterian*

The Puritan.

Narrow, 'tis true, yet deep and high;
His bounded vision climbed the sky;
Scant was the heaven above his head;
That straightened space he keenly read.

Not the far galaxy's expanse
Caught reaching thought or roving
glance;

On some great stars he fixed his gaze,
By them he guided words and ways.

The walls that closed his nature round
Were mountains set in solid ground.
Convictions, rock-like, stern, assured,
No misty doubts his view obscured.

To-day we wide may range, afar
May gaze, and boast a freer air,
Yet fail that clear and steady eye,
The faith which boldly climbs the sky.

—The Congregationalists.

Jael.

Hugh Hamer thought he would try to get even with me. So the other day, as I was passing his shop he hailed me with, "Stop a minute, I want to tell you something."

"Very well, what is it?"

"Have you heard of that terrible murder over in the San Felipe Valley the other day?"

"No. How was it?"

"Well you see a man and his family were camping there. The man was off hunting one day. Another hunter came along very tired, and asked the woman who was standing by the tent to give him a drink of water and let him lie down and rest awhile. She gave him the water. He laid down in the tent and went to sleep. Then the woman took an iron spike and drove it with a hammer into the man's head, and killed him. He had not insulted her or injured her in any way, and he did not propose to; yet she killed him. What do you think of such a woman?"

"I think that she was a murderer, and ought to be hung."

"I was sure that you would say so, for you are an honest man. But that is not what your Bible says. There wasn't any murder over in San Felipe, but there was just such an one several thousand years ago. I have just been reading about it in the Book of Judges. There had been a great battle. General Sisera had been defeated and fled. He came to the tent of Heber the Kenite. Jael, Heber's wife, invited him to stop and rest. He accepted her invitation. But when he was fast asleep, she took a tent pin, and drove it into his temple and slew him. It was a cruel murder. But all the Lord's chosen people sang a song, and in it they said, "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." Yes, in the name of the Lord they blessed the murderer of that weary man. What have you got to say to that?" And he posed himself, arms akimbo, as if he thought he had given me a poser.

"Did you read what is recorded before and after the killing of Sisera? Of course not, for you folks always garble the Bible when you attempt to quote from it. We learn from the 3d verse of the chapter that Jabin, King of Canaan," mightily oppressed the children of Israel."

Sisera was the Captain of Jabin's army, and was on a plundering expedition when Deborah and Barak met and conquered him. We learn how these Canaanites plundered, from the 30th verse of the 5th chapter, where the wise ladies in Sisera's home say, "Have they not sped? have they not divided the prey—to every man a damsel or two." You see then what kind of a man Sisera was, and what kind of hunting he was doing with his war chariots. He would surround some town of the Hebrews, slay the men and the old women, rob the homes, then burn them. But he would take the damsels—the young girls, and divide them as slaves among his fierce warriors. Jael had seen these Canaanites go by her tent dragging their weeping captives to endure a life of degradation worse than death. She was doubtless a mother. Hence she sympathized with the motherless ones, and felt that the ravager ought to die. And now let me tell you a story:

There was a settlement in the far west some years ago, where a score of families lived in peace and safety. Suddenly a band of Sioux started on the war path. They slew all the men. They scalped them and fastened the scalps as trophies about their necks. Then they took the wives and daughters of those whom they had slain and scalped, "to every man a damsel or two," and started for the wilderness. On their retreat they passed the lodge of a Chippewa hunter. He was away, but his wife was at home. They stopped with their captives and demanded food. She gave it to them and they started on. The chief for some cause lingered behind the rest. The Chippewa woman, maddened by the sight of those fair girls carried away to be the slaves of the savages who had murdered their husbands and fathers, seized a rifle and shot that Sioux chieftain, and slew him! Was she a cruel murderess, or a righteous avenger?"

"She was right! She was a heroine! But—"

"No matter about the buts. If this story was in the Bible would you say what you have just said? Wouldn't you criticize it as you do the story of Jael?"

"The wife of Heber was not an Israelite, but she was the neighbor and the friend of that oppressed people. She knew how they had suffered, and she felt in her heart that God had called her to avenge them. It is expressly stated by Deborah the prophetess that God would deliver Sisera into the hand of a woman. Sisera was guilty and deserved to die. God had a right to punish him when and by whom he chose. He made Jael the executioner and it was as much her right and her duty to put him to death as it is for a sheriff to execute a murderer whom a jury has found guilty and a judge sentenced to death.

"If you ask why God chose to have Sisera executed in this way

rather than slain in battle, I answer: The Israelites had been oppressed by the Canaanites so long that they had lost all their courage and manliness. Hence when Deborah told Barak to go and fight the Canaanites, he cried like a timid child, "I won't go unless you go with me." Nothing was so likely to shame these recreants back to true manliness than such courage as that of Deborah and Jael. For centuries Jael's example stimulated the native Hebrews, as the bravery of Joan of Arc stimulated the French in her day.

That heroic song which you criticize was like our national songs. It aroused the patriotic ardor of the nation.

RUSTICUS.

An Hawaiian Sunday School Exhibition.

The old stone church of Kawaiaha stands somewhat back from one of the principal avenues of Honolulu, and is quite an historical structure being the first native church erected on the island, and a monument to the trials, tribulations, defeats and victories of the early missionaries.

It is a quaint and picturesque edifice, with a rough outside finish of gray coral rock, brought by natives from the neighboring reef, and a sloping roof surmounted by a low square tower in which a black-faced clock keeps record of the flight of time.

The grounds surrounding the building are carpeted with bright Bermuda grass and shaded by feathery and graceful algaroba trees.

To the right, as you enter the gateway, enclosed in an iron railing and planted with tropical flowers, is the tomb of Lunalilo, the "people's king," who desired to be buried here rather than in the Royal Mausoleum; and far down to the left is the peaceful little cemetery where sleep the faithful hearts and the willing hands that labored so diligently in a just and noble cause, and whose works do follow them.

A flight of semi-circular stone steps leads up to the building, and you enter through a low, arched doorway into the main auditorium, which is airy and spacious, and finished in wood. A wide gallery runs around on every side, and in the choir-loft is a large pipe organ presided over by Prof. Berger, the popular band-master, assisted by some half-dozen native cornet players.

To one side may be seen the cushioned pew of Her Royal Highness Princess Liliuokalani.

It was in this church that for so many days the good Queen Emma lay in state, guarded by soldiers bearing the royal kahilis, or brilliant feather-plumes of ceremony, and viewed by throngs of the mourning and the curious.

The pastor now in charge is Rev. H. H. Parker and the Sunday school is ably superintended by Hon. Wm. R. Castle, a member of the Legislature, and one of Honolulu's prominent lawyers.

The tri-monthly union exhibition of the various Sunday schools from the districts in and around the city of Honolulu, is what completely fills the church on a bright sunshiny morning in early January. The audience is composed almost entirely of natives, there being present some twenty foreign visitors.

The exercises, which are all held in the Hawaiian language, open at 10 o'clock with the hymn, "There is no love like the love of Jesus," of which at least the air is familiar, and which is joined in by all the congregation standing.

This is followed by a Bible reading from the 55th chapter of Isaiah, and after prayer and another hymn, the exhibition fairly begins.

The different schools, which are ten or twelve in number and which range from five to one hundred members, appear in turns upon the platform, and are composed of great and small, "old men and maidens, young men and children," and old women as well, who have been left out of the enumeration. Each has its individual native superintendent, who accompanies his class and conducts the exercises.

It is a general review of the work of the past quarter, and the schools have their own songs, recitations, speeches and solos. They are allowed to illustrate after their own idea, consequently there is often times a most striking display of originality. The lesson to be conveyed through the measure of a temperance song, is more forcibly sent home to the hearts of the people by the use of China shaving-mugs, which are distributed among the class upon the stage, and waved and whirled about in the chorus, as though in the act of dashing away some vile and contemptible compound.

An extremely old woman recited the passage from the Bible about the tempting of Eve in the Garden of Eden, and illustrated it by imitating herself the motions of the serpent, writhing and wriggling across the front of the platform, bent almost double, and gesticulating violently, with strange facial contortions. She was rewarded by a round of applause from the earnest and impulsive audience. Other illustrations were of a like character and always to the point.

They are a nation of born orators. The men's recitations or speeches were usually given with tremendous energy, accompanied by gestures wild, frantic or appalling as the case might be—and the women's in more plaintive pianissimos, though quite as ably rendered.

At the sound of two beats on a book from the native superintendent, some one, man, woman or child, would push their way to the front, and after curtesying, sings a solo, or make a speech and then retire with precipitation, apparently overcome with self-consciousness.

The native girls from the neighboring missionary institution of Kawaiaha rose in their

places and recited in English whole chapters from the Bible and miscellaneous scripture verses, with a fluency and accurateness which showed much careful training and patient study—a neat, favored and intelligent group, a credit to their faithful friends and instructors.

A pathetic feature of the exercise was the exhibition to the Sunday school of Lunalilo Home, an almshouse in the foothills. The class was composed of nine aged and decrepit men and women, five of whom were stone blind, and all more or less disabled. They had each to be led to their places in front of the audience, as they were too feeble to mount the stage.

All stood together in a row, locking arms and swaying slowly from side to side, while with sightless eyes turned upward, their cracked and feeble voices began a chant in native style—some wierd wild melody, ending in a wail—the manner in which the old Hawaiians used to sing when first the missionaries visited the Islands, and probably a solitary remnant of that style of worship.

The native voice in singing has always been said to be remarkable for its great sweetness and pathos, and their intonations are usually of a plaintive nature. We found an emphatic proof of this assertion, when at the conclusion of the present exercise at 1:30 o'clock, congregation, organ and cornets burst forth in that grand old harmony, so old, yet ever new—"Praise God, from whom all blessings flow."

B. F. HERRICK.

1302 Twelfth St., Oakland, Cal.

Boston.

While you have had on the Coast a great mining excitement, there has been in the East a violent financial storm, short, but severe, raging among the railroad stocks. It is estimated that the depreciation in the value of the capital stock of eight corporations amounted to \$17,344,000. In seventy corporations there was an estimated shrinkage in the value of the capital stock of \$50,000,000. The question is raised, "Who are the losers?" The failures have not been on Wall Street, only one Wall Street man failed. There are, therefore, doubtless, hundreds of men who have been playing a speculative game against adroit and powerful managers and combinations, that were sure to win, by the control over the market that centered into their hands. Some of these losers may have lost comparatively small amounts—but to others it means such loss of their working capital as to compel bankruptcy in the near future. Some of the losers may have risked funds not their own and so this panic and depreciation may force them into the ranks of the known defaulters, may force them into prison cells. The suffering occasioned by this loss will be largely unknown. In all this effort not a dollar is added to the real substantial wealth of the country. The stocks are not dividend paying, they

are stocks whose value is largely imaginary or prospective and so are pushed up or down in their estimated value by those who hold control of them. The N. Y. and N. E. R. R. suffered severely, owing to a conflict for the management, which has been waged between the New York and Boston capitalists. It is the old story of those that make haste to be rich. Out of a sad experience some may be led to seek the enduring treasures of the heavenly kingdom.

We have had also the excitement of election. The excitement has been intensified by the presence and active efforts of the Labor and Temperance elements. The Labor party in Boston nominated for mayor a prominent Knight of Labor, McNeil, and secured the presence and eloquence of Mr. George, of New York, but they failed to place Mr. McNeil as Mayor of Boston. Indeed their effort was a most marked failure, as they failed to secure even 5,000 votes. So the Democrats succeeded in re-electing Mr. O'Brien. The Temperance element were more successful. In the first week of the election they succeeded in fourteen of seventeen towns in securing a No-License victory. Last year in these seventeen towns, the vote gave fourteen towns for License and three for No-License. But in the next week the Liquor element succeeded in regaining control of several prominent towns. Still there was comfort, for the Temperance workers cut down the majority for License in the city of Boston from, in round numbers, 9,000 to 4,000. In most of these places the W. C. T. U. had ladies at work at the polls, and while their work was hard and disagreeable, yet they were unmolested in their work, and it was largely due to their efforts that there was the increased vote for No-License. They therefore feel greatly encouraged, and propose to increase their efforts all along the line of their special work. However people may differ in reference to temperance work and its most efficient methods, surely none can withhold praise from these noble, self-sacrificing women. They deserve hearty support, and it is a privilege to join with them in their prayer for "God and Home and Native Land." They are learning the most efficient methods of agitation. Posters were put up all through the city. "Vote No-License and save the boys." Meetings were held, committees appointed, and money raised and properly applied, so that, though not successful this year, we may be sure that the effort will be more and more powerful each year, until the right shall win and the boys saved from intemperance shall be a generation mighty for God and the truth. L.

Pasadena and Vicinity.

Whoever has not yet seen the Valley of San Gabriel, has not yet seen one of the greatest wonders and charms of California. It lies some twenty to twenty-five miles long and twelve to fifteen broad, gently undulating, but when looked upon from

even a moderate elevation, seemingly almost level. Over its whole fair expanse are seen villages, hamlets, single residences, ranches, vineyards, groves of oranges, lemons, English walnuts, olive and other fruit trees. Just now the orange and lemon trees are loaded with golden fruit; in many places the branches are propped to prevent their breaking down under the heavy masses of oranges and lemons. A few groves of the native evergreen oaks at wide intervals, give variety to the view. This diversified and almost tropical loveliness is surrounded by the Sierra Madre mountains, which, with their innumerable and deep water-worn canyons, their almost chalky-white earth and rocks, diversified by vast patches of low green shrubs, and the pale-blue haze which often envelopes and beautifies them, make them to resemble greatly the lovely Apennines of Southern Italy.

Near the north-eastern end of the San Gabriel Valley is situated the beautiful, wide-spread and rapidly growing town of Pasadena, which name means, as we are told, "crown of the valley." It is one of the busiest human bee-hives we have ever seen. Everybody is on the alert and active in some occupation. There is a great "boom" in land here, as well as through all Southern California. Prices have gone up to wonderful figures, and those who were so happy as to own land a year or two ago, are made rich if they are wise enough to sell. A fine new hotel, the Carleton, is just completed, and will speedily be filled. At a distance of less than two miles "The Raymond," a new, large and elegant hotel, crowns the summit of an eminence which gives it a magnificent view over the whole valley from its windows and spacious verandas. The Raymond, which very nearly equals the palatial Del Monte at Monterey, has been filled from the first day it was opened in November last. A large proportion of its guests are from the Eastern States. Among those now there may be mentioned Judge Sterling, of Northampton, Mass.; the venerable Judge J. D. Caton, of Chicago, who opened the first law office in Chicago, when its population was only two or three hundred, and sat upon the bench five and twenty years; the Rev. William Schenck, D.D., of Philadelphia, recently and for thirty-two years Corresponding Secretary of the Presbyterian Board of Publication; and the Rev. G. S. F. Savage, D.D., of the Congregational Theological Seminary at Chicago. About eight miles off, and near to the mountains on the eastern side of the valley, is The Sierra Madre Villa Hotel, a lovely spot, embosomed in orange groves. At this is now a guest, the Hon. W. B. Woods, of the United States Supreme Court.

In Pasadena we have an active and growing Presbyterian church. Its pastor is the Rev. M. N. Cornelius, who came here from Altoona, Pa., where he had been a successful pastor for many years. He has been

here about two years, and is genial, popular, useful, and the church is strengthening under his labors. Owning to the infelicitous site of the church he found when he came, it has been sold and a beautiful lot purchased nearer to the centre of the town. The plan of a commodious and elegant church edifice has been made and adopted by the congregation, and its speedy erection will be pushed forward energetically. It will probably cost, including its furniture and an organ, about \$30,000. Over two-thirds of this sum is already in hand or available, and the canvass for further subscriptions is successfully going forward. It is a matter for wide rejoicing that in so rapidly growing a town as Pasadena now is, and in such a centre of wealth and influence as it is sure to become, our beloved Presbyterian church will be at once and so nobly represented. May the Lord abundantly bless and prosper it.

I find quite a number of excellent ministerial brethren residing here, either temporarily or permanently, for the benefit of their own health or that of their families. Mr. Cornelius had ten ministerial hearers on Sabbath morning last. There is some temptation to dub this beautiful and healthful town, as was once done by an Eastern town under similar circumstances—"The Saint's Rest." Z.

Conscience is the true vicar of Christ in the soul; a prophet in its information; a monarch in its pre-emptoriness; a priest in its blessings or anathemas, according as we obey or disobey it.—J. Newman.



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20 lbs. mixed birdseed, \$1.
20 lbs. tapioca or sago, \$1.
20 lbs. choice pressed figs, \$1.
20 lbs. very fine soap, \$1.
20 lbs. Golden C sugar, \$1.
20 lbs. fresh soda crackers, \$1.
20 lbs. German prunes, \$1.
20 lbs. dried pears, \$1.
20 lbs. codfish, \$1.
20 lbs. flaxseed, whole or ground, \$1.
20 lbs. soda or saleratus, \$1.
20 lbs. dried peaches or apples, \$1.
20 lbs. red, pink or bayou beans, 40c.
20 lbs. pea or butter beans, 40c.
20 lbs. Father's Delight coffee, \$3.
20 lbs. Kindergarten coffee, \$3.
20 lbs. maple sugar, \$2.
20 lbs. best island sugar, \$1.
20 lbs. best candles, \$1 50.
20 lbs. best copperas, 80c.
20 lbs. bluestone, \$1 20.
20 lbs. English sal. soda, 40c.
20 lbs. refined sulphur, 60c.
20 lbs. best alum, \$1.
20 lbs. Japanese egg food (sample), 40c.
20 lbs. groundbone meal (sample), 40c.
20 lbs. Eastern codfish, \$1 20.
20 lbs. lard, wooden pails, \$1 50.
20 lbs. bacon or shoulders, \$1 50.
20 lbs. cornmeal, 50c.
20 lbs. mixed nuts, \$2 50.
20 lbs. popcorn, 50c.
20 lbs. rapeseed, 50c.
20 lbs. cornstarch, best, \$1 40.

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"Only An Earthen Vessel."

The Master stood in his garden
Among the lilies fair
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day."

"It is but an earthen vessel,
But it lay so close to me!
It is small, but it is empty,
And that is all it needs to be."

So to the fountain he took it,
And filled it to the brim,
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw, with pleasure,
That his labor had not been in vain.

His own hand had drawn the water
Which had refreshed the thirsty flow-
ers,
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before."

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

The Wine Question.

BY REV. J. B. WARREN.

III.

Some may be horrified at this, and say, "This is equivalent to quoting the Bible as authority for us all to drink wine, provided we drink it moderately, and it is just this moderate drinking that leads to intemperance. What is this but pleading the cause of intemperance?"

Answer I. I am aware that thoughtless persons may construe what I have written to mean what a careful person will see it does not mean. One thing at a time. Let it be remembered that the sole attempt was to correct an erroneous assertion in regard to the teaching of the Bible. So far as the Bible is concerned, I think it has been made clear that it does not commend "unfermented wine," and condemn fermented wine; it commends the temperate use and condemns the intemperate use, and the abuse of one and the same kind of wine. This must be perfectly plain to every intelligent student of the word of God. We must take the Bible as we find it, and we certainly find this to be the exact truth in regard to this divine book, no matter what human opinion suffers from it. The present object is to rescue the word of God from illegitimate use in support of erroneous theories; to modestly protest against the assumption of a position

that must inevitably be abandoned sooner or later because it is false; and to contribute somewhat towards arresting an agitation which has already begun among communicants, which agitation, in part, has grown out of this wrong interpretation of scripture. We must take our stand on true ground, and fight intemperance there, and we will win.

2. I am as much opposed to intemperance as a person can be, favor all proper efforts to overcome the dreadful evil, and use personal efforts in the pulpit and out of it to this end. And I am by no means favorable to wine-drinking as a beverage, but am decidedly opposed to it. It is especially dangerous to persons of the nervous, excitable generation of the present day. What was good for the Jews, who were very simple and sober in their habits, and are so now, and who abhorred excess, would be hurtful and full of danger to Americans, who are opposite to the Jews in this respect.

3. Let all cool-headed Christians bear in mind that what the Bible condemns and what we are fighting against is drunkenness, not wine. This is the sin, the devastating evil, not wine *per se*. How this evil may be best remedied will be considered further on. What is here urged is that we should not blindly denounce what God commends but we should denounce the gross, inhuman abuse of it. If a community should become outrageous gluttons, should we denounce food, and say the Bible forbids any use of it, even the use of bread in the Lord's Supper? Surely we would rather denounce the gluttony, at least I would. And, possibly, if we could not make them behave decently, I might feel the necessity of voting for a law to limit them to just so much food per day; and, seeing that people will drink to excess, and liquors are not necessary to life, if intemperance cannot be otherwise overcome, I would favor forbidding the manufacture and sale of alcoholic liquors except for medicinal, scientific, and sacramental uses. But this last is anticipating.

4. The Bible is a strong advocate of temperance, *i. e.*, moderation, not only in drinking, but also in eating, feeling, speech, etc. "Be temperate in all things," is its injunction. But it is not an advocate of "total abstinence," on the ground that the drinking of wine at all is wrong; nowhere in the Bible are we commanded to practice total abstinence on the ground that it is wrong to drink wine at all. The spirit of its teachings is, that if men cannot use wine moderately and avoid excess, then they should abstain altogether; and those who can use it temperately are expressly admonished to abstain entirely if their temperate use of wine will encourage to drink those who are liable to be overcome.

This is undoubtedly the exact truth in regard to the Bible; it tells us to practice total abstinence on the ground of expediency only—which is certainly sufficient ground for every Christian. And what is "ex-

pediency?" It supposes that the thing itself is lawful and proper in general, but that in certain circumstances it is a moral duty to avoid it. Says the inspired apostle, "All things are lawful unto me, but all things are not expedient; . . . I will not be brought under the power of any" (of these lawful things). 1 Cor. vi: 12. He repeats the same thing in ch. x: 23. In the 8th chapter he says that the reason why he should abstain from that which is lawful for him is, that if he indulges he might mislead the weak conscience of a brother. "Wherefore," said he, "if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." (viii: 13). And he would abstain from wine also on the same ground: "It is good neither to eat flesh, nor to drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak," (Rom. xiv: 21).

This is the scripture ground for total abstinence; and I venture to say, without fear of successful contradiction, that it is the only ground on which God's word tells us to practice total abstinence. And, as said before, this is certainly good reason for any Christian or any other good citizen to practice total abstinence from wine drinking as a beverage. Drunkenness is widespread, and its evils are almost unspeakable.

Young men have many inducements to drink. At first it is wine. In very many instances the taste grows strong and the appetite for it increases, demanding more and stronger stimulants, until many are the victims of intemperance. Probably the most plausible inducement for young men to drink is the fact that there are many, who are older, wiser, and stronger than they—yes, and some who are Christians—taking wine in moderation without injury to themselves. "If these, who stand high mentally, socially and morally, drink wine as a beverage and seem to be benefitted instead of injured, why may not I do the same?" Young men argue that way, follow the example, and numbers of them are overwhelmed in ruin. The existence of this fact makes it expedient for all to abstain entirely from wine drinking as a beverage. In these circumstances, when your temperate participation of the beverage causes the downfall of your brother, you are morally bound to abstain, even though, were these circumstances absent, you could lawfully drink it temperately.

This is the only Bible doctrine concerning total abstinence. Let us not fear the truth. Our cause is strong enough without placing the battle in array on unscriptural ground.

(To be continued.)

[Correction:—In article II, last OCCIDENT, in analysis of Hebrew words, under number two, read xxviii. 2, instead of xxxviii. 1. Under number seven, read *shemer* instead of *shemen*.]

FOR THE OCCIDENT.

Letter From Japan.

About two years ago, I sent an appeal to America for some Christian literature. In answer to it, I have received a box of papers and various other contributions which have been very useful. They have been circulated not only among the Japanese, but also among the Chinese residents; and some have been helpful to the work in Corea. One package of children's papers resulted in starting the first Sunday school in Seoul. No one can estimate the good that has been done in this way.

Among all these nationalities there are persons who have studied English, and who are anxious to get something to read in that language. Although they may not be Christians, they will gladly read Christian books and papers if written in a simple and attractive style. Such persons are mostly young men and their minds are very impressible.

The effect of such reading is often quite marked. Infidel books are cheap and abundant, and many are being ruined by perusing them and finding nothing to counteract their baneful influence.

There are now more than fifty young men who are already in the ministry, or preparing to preach, who understand English. But a few of these have any means of purchasing those helps which are considered so essential to the success of every minister at home or abroad. No one would prize them more, or make them more useful. The spirit of inquiry is so general that all workers in Japan require every help that they can get.

The English fleet is now in the harbor and special efforts have been made to provide for the bodily as well as the spiritual welfare of the men. Several Temperance meetings have been held and a good number of total abstainers are found on nearly all the ships. There are also some very earnest and active Christians, and the religious services have been well attended and very enjoyable.

I was present at the usual meeting last evening and was deeply impressed with the sincerity and earnestness of these men from the sea.

The United States man-of-war Marion is now the flagship of this station, and has been for some weeks past lying at the port of Yokohama. The Captain is a devoted Christian, and takes a deep interest in the spiritual welfare of the men under his command.

It was arranged that some special services should be held on board, and the first occurred a week ago last Sabbath. Two clergymen of the Southern Methodist church were providentially on a visit to Japan, and one of them preached on that occasion. Some of the missionary ladies were present and assisted in a service of song. It was a most impressive and delightful season, and many of the hearers were moved by the Holy Spirit to enter upon a new life.

A similar meeting was held last Sabbath, and at its close the question was asked if there were any present who wished the prayers of Christians in their behalf. About twenty persons held up their hands, and showed by their tearful eyes and anxious faces that they were deeply in earnest in regard to the salvation of their souls.

So impressed were those in charge of the service with the importance of helping these men in their efforts to obtain the Christian's hope, that another meeting was appointed on Tuesday, and attended with increased manifestations of God's presence and power. At the close, there were twenty-three persons who met to receive special instruction, and who expressed their desire to forsake their sins and serve the Lord. A special meeting was held at the Seamen's Mission, the next evening at which nearly all were present, and some others who had not before intimated their desire to follow Christ.

Yesterday I visited the ship and found that a deep and genuine work of grace had evidently begun in the hearts of these men. The prayers of godly mothers and friends at home had followed them in all their wanderings, and now a conviction of their sins and need had come upon them with such power that they were humbled completely, and asking, like some of old, "What shall we do to be saved?" Their confessions of sin and longings for light were very touching. It now seems that a great change is about to take place in the religious condition of many of these men of the sea, and that they will henceforth manifest, in the ports which they shall visit, the influence of the gospel to restrain men from sin, and not be, as is so often the case, examples of wickedness, which make even the heathen more depraved and hopeless.

The influence of Christianity upon the higher classes is increasing all the time. A new church was recently formed in Tokio, of which the vice-Minister of Justice, the Professor of Political Economy in the University, and a daughter of the Postmaster General, are members. The first was a student of law in Germany and was led to an examination of the claims of Christianity by the remarks of his teacher that some things could be understood, but religion was to be received on trust. He investigated the subject, and the result was an acceptance of Christianity, and while in England he professed his faith in Christ, and received baptism. Although he returned to Japan some time ago, he did not publicly avow his faith until recently.

It is reported that the Jodo sect of Buddhists purpose to adopt the dress of foreigners. The reason of such a course seems to be to appear progressive, and in harmony with the spirit of advancement which is so general in this land. But no change of attire can give popularity to a creed that is fast losing its hold upon the minds of the people, and

which the leading classes have, to a great extent, already abandoned.

Some weeks ago, an English ship was wrecked on the coast of Japan, and some twenty-five Japanese passengers were lost, while the captain and nearly all the crew escaped. It is evident from the proceedings of the Court of Enquiry, that there was fault on the part of the captain in not having the crew properly trained for such an emergency, and there was not sufficient care given to keeping the boats in order for instant use.

But the Japanese press has taken up the matter, and created such an excitement as to astonish the foreign residents, and lead them to look with some anxiety upon the subject of abandoning the present system by which we are only amenable to our own government, and not subject to a court that may be governed by a wild frenzy such as recently swept over the land. Public meetings have been held at various places, and the feeling of hatred has extended to those of other nationalities as well as the English. The British minister is said to have received a letter, or letters, in which his life is threatened in case the captain of the ship is not condemned and punished for his great crime. Placards were put up in Tokio, in which it was stated that these Japanese passengers had been murdered by Christians, and the people should rise and show their spirit and power.

Some Buddhists sought to make capital out of it by claiming that it was the work of Christians and the direct result of Christian teaching. But the government has evidently endeavored to allay the excitement, and now matters are looking more satisfactory. The storm seems to have passed and men have regained their senses and control. Some Japanese lawyers have offered to defend the captain when brought to trial, and it is likely that justice will be done and the nation satisfied.

H. LOOMIS,
Agent, A. B. S.

Yokohama, Dec. 3d, 1886.

P. S. Captain Drake has been sentenced to three months imprisonment by the English court.

H. L.

New Publications.

SATURDAY OR SUNDAY, WHICH SHOULD WE OBSERVE? By Rev. A. Ranschenbusch, Professor in the Rochester Seminary. Translated from the German by Prof. F. N. Jewett. 96 pp. Paper cover. American Tract Society, N. Y., and 757 Market street, San Francisco.

GUNN AND JORDAN'S NEWEST REVISED PHYSICIAN; being the first New Domestic Physician, or Home Book of Health; by John C. Gunn, M. D., as originally enlarged, and now issued with renewed copyright to the author who prepared the large additions made to it during the six years from earliest publication, Johnson H. Jordan, M. D. These are all embodied herein with careful emendations just made, giving modern processes, pointing out the latest approved methods for treating the diseases of men, women, and children, with simple and effective remedies taken largely from the vegetable materia Medica. In a separate grouping, the latter de-

scribes the forms, properties, and uses of nearly three hundred medical plants, and has elsewhere concise directions for the emergencies in cases of drowning, poisoning, burning, wounding, etc., and also instructions for nursing the sick, and the management of the sick room; likewise separate treatises on anatomy, physiology, and the laws of health, arranged methodically by Charles Alfred Rodin, M. D., co-translator of the work into German. In the department of sanitary economy, are the best modes for securing for dwellings and premises, pure air, pure water, and proper drainage, with positive sanitary instructions for the disinfection of towns, home surroundings, etc., to avoid epidemics. Scientific sources furnish illustrated lessons for physical recreation and exercise, and an appendix contains some 400 tested practical receipts and remedies for diseases of domestic animals. J. E. Moore & Co., Publishers, Cincinnati: 185 W. Pearl street. Philadelphia, 124 N. Seventh street. Sold to subscribers.

This is the twenty-fourth edition of the book. It has had an immense circulation and is worthy of it. We have had one of the earlier editions in our house for many years and have found it very useful as "A Home Book of Health." Such a book is needed in every family, especially in such as are remote from physicians. It tells what to do in sudden attacks, and in the case of accidents. It is a safe book, and is quite as valuable in teaching the laws of health, as in giving remedies for diseases. The Publishers, J. E. Moore & Co., 185 W. Pearl street, Cincinnati, desire correspondence with agents who would like to handle the book on the Pacific coast. They will send it by registered mail for \$6.50 where no agents is at hand for receiving orders. As the volume is a royal octavo of 1252 pages, it is almost a library in itself. Let all who want a reliable family physician send for this.

Prof. Langley's New Astronomy paper in the forthcoming February *Century* treats of "The Stars," and the author pays special attention to the work of American astronomers in spectroscopy. The illustrations include a reproduction of an instantaneous photograph of a flash of lightning.

The *Overland* monthly for January, 1887, comes to our table with the following table of contents: The Puntacooet Colony, San Benito; On Second Thought, Some Reminiscences of Early Trinity, A Climbing Fern, Jonas Lee, Contra Silentiam, The Present Status of the Irrigation Problem, Chata and Chinita Vigil, Is Ireland a Nation? In the Sleepy Hollow Country, Recent Books on Evolution, etc. The *Overland* Monthly Co., 415 Montgomery street, San Francisco.

The February *Century* will contain an article by George Parsons Lathrop on "The Bailing of Jefferson Davis." It presents for the first time the complete and curious history of the influences and occurrences which led to Davis's liberation and the abandonment of his prosecution, showing how extreme Abolitionists like Greeley and Gerrit Smith co-operated with extreme Democrats in bringing about this result. The material for this article is mainly derived from the recollections and documentary evidence of Ex-Chief Justice Shea, of the Marine Court, who was the attorney of record in the Davis case, with Charles O'Connor as senior counsel. A fac-simile of the power of attorney given to George Shea by Greeley, Gerrit Smith, and Cornelius Vanderbilt to sign the bail-bond accompanies this paper.

A NEW WONDER

is not often recorded, but those who write to Hallett & Co., Portland, Maine, will learn of a genuine one. You can earn from \$1 to \$25 and upwards a day. You can do the work and live at home, wherever you are located. Full particulars will be sent you free. Some have earned over \$50 a day. Capital not needed. You are started in business free. Both sexes. All ages. Immense profits sure for those who start at once. Your first act should be to write for particulars.

"CARBOLIC SMOKE BALL."

(TRADE MARK.)

Appeals to your common sense, and investigators acknowledge it the most sensible remedy that they have seen, from its great simplicity, speedy action and unfailing results. Though taken by inhalation, it is like no inhaler ever used. The medicine rises as a smoke, lighter than the air you breathe, penetrating and thoroughly treating every air passage of the head, throat, bronchial tubes and lungs. Dissolving on the diseased parts, it cuts loose the mucous, however thick, eating up the poison of the disease.

One ball, lasting from a few months upward, is generally sufficient for a cure.



CATARRH—Cured in three months, warranted.

ASTHMA—Cured in nearly every case—relieved in five minutes, but the "Debellator Package" must be taken with the "Smoke Ball."

DEAFNESS—cured in from three to six months, if the drum of the ears are not destroyed. Hot salt water taken with special instructions.

EYES—Granulated lids, weakness of the optic nerves, etc., cured in four to six weeks. Relieved in five minutes.

CROUP—Relieved in three minutes and cured in twenty-four hours.

ULCERATION of the Lungs—Relieved in five minutes and cured in one week. The "Debellator Package" must be used in addition to the "Smoke Ball."

NEURALGIA—Cured after the third dose, and it will not return if the remedy is occasionally used.

SNORING—Three doses each night, before retiring, cures this trouble.

DIPHTHERIA—"Carbolic Smoke" destroys the germ of this disease, and should be given as a preventive.

COLD IN THE HEAD—Cured in fifteen minutes.

COLD ON THE CHEST—Cured in twelve hours.

HOME TESTIMONIALS.

San Francisco, Dec. 14, 1886.

CARBOLIC SMOKE BALL CO., over 652 Market Street—Gentleman: Seven days ago I purchased at your office a "Smoke Ball" and a "Debellator Package" for Dry Catarrh and Deafness. I have been under the treatment of eminent physicians of the United States and Europe for the past twenty years, and have expended thousands of dollars for treatment. They all failed. During the seven days in which I have been using the "Carbolic Smoke Ball" I have been benefitted more than by all the treatments received and all the medicine taken in the last twenty years. Very respectfully,

ADAM SMITH.

Residence 728 Sutter St.

NEURALGIA. BALTIMORE AND OHIO RAILROAD; OHIO AND MISSISSIPPI RAILWAY.

San Francisco, Dec. 9, 1886.

PETER HARVEY, Pacific Coast Passenger, Agent, 618 Market Street.

CARBOLIC SMOKE BALL COMPANY, 652 Market Street, San Francisco—Gentleman: I can cheerfully add my testimony to the instantaneous efficacy of the "Carbolic Smoke Ball." I have had neuralgia in the head for weeks, very acutely. The "Smoke Ball" has completely cured me. You may use this as you see proper. Very respectfully,

PETER HARVEY.

"SMOKE BALL" and DEBELLATOR PACKAGE sent by mail, with full directions, on receipt of price, \$5 (Smoke Ball \$3, Debellator \$2) and two postage stamps, or PERSONALLY DELIVERED TO ANY PART OF THIS CITY ON RECEIPT OF ORDER.

Carbolic Smoke Ball Co.

Rooms 7, 8, 9 and 10, second floor, corner Market, Geary and Kearny Streets, opp. Lotta Fountain. Entrance 652 Market St., San Francisco, California.

Children's Corner.

A Kiss Through A Telephone.

The telephone
In merry tone
Rang "Tinkety-tinkety-tink!"
I put my ear
Close up to hear,
And what did I hear, do you think?
"Papa, hello!
'Tis me, you know!"
The voice of my own little miss;
"You went away
From home to-day,
And you never gave me a kiss!
"It was a mistake;
I was not awake
Before you went out of the house;
I thought that a kiss
Would not be amiss,
If I gave it as sly as a mouse!
"So here goes, papa,
And one from mamma,
And another when you can come home.
Just answer me this:
Is it nice to kiss
When you want through the dear tele-
phone?"
"Hello!" I replied
With fatherly pride,
"I've got them as snug as can be;
I'll give them all back
With many a smack,
When I can get home to my tea!"

—Canada Citizen.

A Week's Bear Hunt.

It was not in the wooded heights of the Adirondacks nor in the deep canyons of the Rockies, that this bear hunt took place, but on a farm in one of the most peaceful neighborhoods in our land. It was an exciting chase and the results were very pleasant. This is a true history of the affair. Mrs. Gray was quite worried over her two little boys. They were bright, affectionate boys, generally obedient and loved each other dearly. But they had gotten into a way of teasing each other and of disputing over trifling matters that was very unpleasant.

Their papa talked to them of this habit and its dangerous tendency toward real quarrels and alienations, and their mamma talked at them when she overheard their squabbles, but it all did no good.

One Sabbath evening they had been hunting up the animals mentioned in the Bible. They were surprised to find so many and were quite interested in the search.

Then came the time for mamma's evening talk and she said: "Boys, I wish you had two nice bears for pets!" This was quite startling, for mamma was a very quiet woman, and rather timid.

"Where would we get them?" asked Fred who was ready for anything that had a spice of adventure about it.

"I believe they could be found on this farm," was mamma's reply.

The boys were astonished. They had seen moles, and gophers, their dog had once killed a muskrat, and they had heard of wolves in the neighboring timber, but that there were bears on their own farm was news, indeed.

They were half afraid to go for the cows that evening, but mamma assured them that these bears were not ferocious at all, and had never been known to harm anyone. She told them to hunt for the bears dur-

ing the week, and if they did not find them she would tell them where they were the next Sabbath evening.

So all the next week, the boys kept looking for the bears. In the hazel brush, down by the spring and through the meadow they searched, but without success.

One morning Fred came in with his face twisted all out of shape. "I'm just as mad at Ned as I can be!" he said.

"Oh, dear child what is the matter?" asked mamma.

"Why Ned ran off and left me to shut the barn door and the gate too!"

"Were they hard to shut?"

"No, but he might have shut one or the other."

"What a pity you have not found those bears! They would have helped you so much."

"Why mamma, how?"

"Oh, they would have got behind the door and the gate with you, and they would have gone shut with a bang, then you would all have come to the house together as merry as crickets."

The next morning the family were gathered for prayers. Papa had the Bible opened, and baby May was sitting quietly on mamma's knee. The door opened suddenly and the boys rushed in, both hurrying to get a chair which they considered particularly comfortable. Of course both could not occupy it at the same time, so with quite a frown on his rosy face, Ned took the chair to which Papa pointed, but neither he nor Fred enjoyed the reading as they usually did, and even when they arose from prayer, the cloud had not passed away altogether.

Again mamma expressed her regrets that the bears had not been found, for she said they would have helped Fred find another chair and would also have smoothed the wrinkles out of Ned's forehead.

The boys were more puzzled than ever and searched in every place where a bear could possibly hide.

So the week passed by and the Sabbath evening found them anxiously waiting the promised information from mamma. They wanted to talk about it just after dinner, but verses and questions must be learned and the next Sabbath's lesson studied, and mamma said that the bears had hidden away so closely for a week, they could wait now until twilight. So after the evening chores were done the boys got close to mamma who said: "Perhaps you will be disappointed when I tell you of these bears, but I hope you will remember this week's hunt and try to keep the bears with you always. As Fred would say they are not 'truly bears' but two good habits called Bear and Forbear. 'Bear,' will help you both to be patient when you think injustice has been done you, and 'Forbear,' will keep you from doing things to hurt or annoy each other, and will also keep back the cross words that are so easily spoken, but which hurt so. These bears will not only help you when

you are little boys, but when you get to be men, the habits of bearing and forbearing will enable you to live at peace with your neighbors and cause you to be loved and respected by all. Do you understand about the bears now, and don't you think they would be good to have around?"

Ned with a smile and a squeeze of mamma's hand said: "Yes they would; and I am going to try harder than ever to catch them."

But Fred, who was somewhat disappointed and who never did like a story with a moral said, "Not so very!"—*The Midland.*

The Coral Workers—A Missionary Parable.

In the Pacific Ocean there were long ago many empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers or trees could grow beneath its rays. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals.

"My little builders can do this," said He.

So he called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment.

"We!" they exclaimed. "We are not bigger than pin heads. We never could build one island to say nothing of a whole oceanful."

"If the whales would only try it! A whale's work would amount to something," said the Astra.

"But the whales have their own work to do," said the Master Builder; "and if they come down here to make islands, who will keep the North Pacific free from sea-weeds? I do not ask one of you alone to build an island. Think of how many of you there are."

"But we do not know how to shape the islands; they will all be wrong!" cried the Madrepora.

"I will take care of that," said the Master, "only see that each one builds one little cell."

So the corals divided the work among themselves. Some began to build the middle and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came up to the top of the water. Then the waves and the winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired by bobbing up and down all the way from India and South America, found a nice bed to sleep in for a few days. When they felt rested, they got up and grew into thorn trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet

flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were called the Friendly Islands, the Caroline Islands and so on.

"Who would have believed we could have done it!" said the little corals, as they saw the result of their efforts. "The whales could have done no better! And to think it was all done by our making one cell apiece!" They felt so proud of their islands that they put a lovely fringe of red and white and pink coral around the edge.

Shall we not learn a lesson from the smallest of God's creatures, and each one work in our place carrying forward the Master Builder's great missionary work. If every scholar in our Sabbath schools would help, what an army it would be for the Lord's work!—From a Leaflet of the Board of Missions of the Interior.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

DIVIDEND NOTICE.

The German Savings and Loan Society.

DIVIDEND NOTICE—THE GERMAN SAVINGS and Loan Society.—For the half year ending December 31, 1886, the Board of Directors of the German Savings and Loan Society has declared a dividend at the rate of four and thirty-two one-hundredths (4 32-100) per cent per annum on term deposits and three and sixty one-hundredths (3 60-100) per cent per annum on ordinary deposits, payable on and after the 3rd day of January, 1887. By order,

GEO. LETTE, Secretary.

Catarrh, Catarrhal Deafness, and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King street West, Toronto, Canada.

H. M. NEWHALL & CO.

Shipping & Commission Merchants,

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Persons visiting the city will find it to their advantage to give us a call.

Farm and Garden.

Ashes as Fertilizers.

Coal ashes are of no value as a manure. On very heavy soil, however, they are valuable as a divider of the soil, acting in the same manner as sharp sand. Hence, in all situations where the garden is a stiff clay the application will be indicated, and they should be yearly given to the soil. The ashes of bituminous coal as a rule are richer in valuable constituents of growth than those made from anthracite. If large bones are used bury them in the earth and the roots of trees and plants will find them and completely cover them with their feeding roots. Hence they are more valuable used thus in the orchard where they may lie undisturbed for years.

The Horse after Driving.

Some farmers, after driving their teams in the slush and mud in winter, think if they dash a few pails of water over the horses' limbs upon returning, before putting the team in the stable, they have left the poor brutes in the best condition until morning. The fact is, it would be far better to turn the animals in the stable and leave them, mud and all, until it was fully dry. There would be far less danger of scratches, mud-fevers, and grease than by the plan of washing. If the legs are washed they should be then rubbed until quite dry—no easy task. If left only partially dry the most serious consequences are likely to ensue.

When a team is left with the hair imperfectly dried a chill is almost sure to ensue. It is not unlikely the animals, especially if exhausted, will be found next morning stiff and with the limbs swollen, since the exhaustion of system prevents healthy reaction at the extremities. The best plan is to wash the limbs with warm water and then loosely bandage them with strips of flannel. These may be ten feet in length by three inches wide and rolled tightly. Commence at the fetlocks and bandage loosely, lapping one edge over the other, and making a half-turn fold of the bandage. In the morning the limbs will generally be found all right for cleaning. If this plan is not adopted it is altogether better to let the team stand muddy as to the limbs until morning, when the dry mud may be easily cleaned away, and with very little danger of injury to the team if the stable is warm, not subject to draughts and a liberal amount of bedding is given.

Egyptian Corn.

H. C. Chittenden of the Big Otay mesa gives his experience and says of Egyptian corn that it is a sure crop, and requires only moisture enough to germinate or sprout the seed, as it makes its growth and ripens an immense yield of grain through moisture drawn in by its leaves instead of the root. It starts up new shoots from the side of the stalk as soon as the crop is harvested, making the finest of green feed.

It will grow on any soil, no matter how poor or thin, and should be planted in drills, one or two seeds every six inches, and the drills three and a half feet apart. Plant in spring when the ground is warm. It is the best egg food yet discovered, and hens fed on it liberally will lay all winter. I have grown two varieties this season, the white and the brown; the former is fine for table use. Professor Sanders, who brought it from Egypt, says it is the identical corn we read of in the beautiful Bible story of Joseph and his brethren.

The brown is not good for table use, but for stock or poultry is most profitable, particularly where birds are plenty, as it is bitter until ripe and birds will not molest it.

The second crop can be raised by once irrigating as soon as the first crop is ready to harvest. Chickens, hogs and cattle do not require it threshed, though the process is simple and easy. Many of my neighbors who have witnessed its growth and yield, will plant extensively of it the coming season, believing it to be the crop for the country. To those who anticipate raising "little chicks," or eggs for market, I would recommend Egyptian corn.—*National City Record.*

Two Crops a Year.

Plowing and seeding are going forward at a rapid rate here now. The barley that is being sown for hay will be ready to cut in time for a crop of corn or potatoes to be matured on the same ground before frosts next fall. Such things appear like fables to many of our Eastern friends, yet it is all true. Adjoining the town of Bakersfield last summer was a field in which this dual process was carried on. We noted the crops carefully and know that both were well matured. After the barley was taken off for hay a crop of corn was planted, and, under the benign influence of our cloudless summer skies and irriguous moisture ever ready for application, made a growth that equaled any we have ever seen in the most noted corn-growing States. Adding to this the further consideration that we have no long idle winters where domestic animals must be housed and fed at great expense and the advantages of this as a purely agricultural country readily appear. And yet experience shows that cereal crops are not the most profitable. Rare fruits, such as oranges, lemons, prunes, peaches and raisins, all of which do well in this section, are making their producers more clear profit than the ordinary agricultural production. These facts, and others equally potent, are the causes of the unprecedented immigration from the Eastern States. The most remarkable feature of this wonderful influx is that so many step in Los Angeles and San Diego counties where prices of rich, productive land are not to be compared with those asked in this and adjoining counties.—*Kern County Echo.*

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior nares," or if it has entered the "Eustachian tubes," as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medical air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method, by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

Bronchitis or Inflammation of the Bronchial Tubes.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected; CATARRH being confined to the interior of the Nose while BRONCHITIS affects the small pipes entering the lungs, known as the Bronchial Tubes. Where the disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesion and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequently results in PULMONARY CONSUMPTION and death.



My Experience.

Nineteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute Bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night-sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the result of, nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours without difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

THE FOLLOWING FROM OTHER PUBLISHERS HAS GIVEN US EVERY CONFIDENCE IN RECOMMENDING MR. CHILDS TO OUR SUBSCRIBERS:

"The publishers and editors of the *Journal and Messenger*, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the *Illustrated Christian Weekly*, New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of the *Congregationalist*, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the *St. Louis Christian Advocate*, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically, and the whole treatment compounded to meet the wants of each individual. To this fact alone much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of persons all over the country have enabled us to bring the application of our remedies to the highest point of perfection. Do not trifle then with some cheap so-called "cure" which at best can afford but temporary relief (while the roots of the vile disease are left to strike deeper and deeper), but be in earnest and be thorough or do nothing. You have been years in contracting the disease; you can not be rid of it in a day, or with one application of any medicine.

The Experience of Others.

On account of so many patients having been swindled by unprincipled quacks and pretenders who flood the country with their advertisements, we deem it only fair that everyone that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates that have been sent to us by grateful patients; almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will doubtless be willing to let the afflicted know where they may find certain relief.

We have hundreds of certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men; but many dislike the notoriety of having their names in print, or disliking the task of answering letters of inquiry, have requested us not to publish their names; and this injunction is always most sacredly respected. Correspondence of all kinds is strictly confidential.

The following is a copy of a letter written by Rev. R. E. MELVIN, of Camden, Miss., to the *Texas Baptist Herald*, Austin, Texas, and published in that paper, dated February 19, 1885.

From Bro. Melvin, CAMDEN, Miss., Jan. 31, 1885. I was right well pleased to see in the last *Herald*, an editorial notice making favorable mention of Bro. Childs' Catarrh Specific. Others besides him are advertising to cure catarrh: of the merits of the treatment offered by any of them I say nothing because I know nothing; but I know that Mr. Childs CURES it, because he cured me. In Jan. 1879, I was brought so low that I no more ever expected to see the leaves on the tree again, than to see sunshine at midnight; and Elder M. T. Martin, now of Texas, remembers the fact well. For my present marvelous health, I am, under the blessing of God, indebted alone to the remedy offered by Rev. T. P. Childs, of Troy, Ohio, and I hold it a religious duty I owe the afflicted to speak of it on all proper occasions.

As to the remedies offered by anybody else I say nothing; they may be all that is claimed for them; but I repeat: Dr. Childs cured me. R. E. MELVIN.

We add the following extracts from a recent letter from him to us:

"As to my own case, I am sound as a dollar and my head is as clear as a bell. I am in every sense of the word a stouter man than when I commenced the treatment in 1879. I am now in my 74th year. For the last five years of vigorous active work in the Gospel ministry, I am, under God, indebted solely to you. Last summer in Texas, in a period of 57 consecutive days, I spent 54 in actual preaching and five of those days I preached twice."

T. R. ROBINSON, Malden, Mass.

Mrs. M. S. BENNETT, North Cambridge, Mass.

LEE HOLBROOK, JR., Milford, Mass.

MR. G. K. SMITH, of the H. C. Staver Implement Co., Chicago, Ill., writes:—"I heartily congratulate you on the success of your treatment. It does a sick man good to know that there is a balm of Gilead."

REV. F. B. CUNZ, of Floraville, Ill., writes:—"It seems almost marvelous how rapidly my wife has gained; no more difficulty in breathing; very little coughing; and her case was one of very long standing. I shall recommend your wonderful treatment wherever I find an opportunity."

THOMAS B. HAND, 193 East Fayette St., Baltimore, Md.

Home Treatment Child's Treatment for Catarrh and all diseases of the Head, throat and Lungs, can be taken at home with perfect ease and safety by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address

REV. T. P. CHILDS, Troy, Ohio.

Mention the California Occident.

THE OCCIDENT

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY

REV. FREDERIC E. SHEARER, D.D.,
EDITOR AND PUBLISHER.
REV. F. A. HORTON, D.D.,
REV. S. P. SPRECHER, D.D.,
ASSOCIATE EDITORS.
FOR THE SYNOD OF THE COLUMBIA,
REV. A. L. LINDSLEY, D.D.,
EDITOR.

NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor upon the Publisher by remitting as promptly as possible.

To Ministers and Sunday-school Superintendents.

OSBORNE & COLEMAN'S NEW MAP OF PALESTINE. Retail price \$10.50, can be had as a premium for five new subscribers for THE OCCIDENT. See notice in another column.

The Pure In Heart.

Our Savior said, "Blessed are the pure in heart for they shall see God." Do we want that blessing? Do we feel that to see God would make us happy? The exhortation to purity of heart will have little influence upon us unless we long for the result that will follow it. The carnal man not only does desire to see God, but shrinks from the very thought of seeing him. Of the wicked, David says (Ps. x. 4): "God is not in all his thoughts," or, as the revised version has it, "All his thoughts are, 'there is no God,'" and Paul writes of the heathen (Rom. i. 28), that they did not like to retain God in their knowledge. And yet John tells us in one of his epistles that "God is love;" and in his Gospel, that God loves the world; and both Matthew and Luke tell us that Christ, who was "God manifest in the flesh," was the friend of sinners. It seems, then, as if everybody ought to long for fuller knowledge of such a being. The aversion of men to the thought of God—to an unveiled vision of his glory, is strange and unnatural. It is one of the most convincing proofs that the race is fallen; and hence it follows that the desire to see God is one of the first and most satisfactory proofs of the new birth. It shows that the soul is recovering from the morbid condition into which sin has plunged it, and is regaining its healthful instincts. Our Savior said; "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." We must see in order to know. What we have no interest in or desire for, we will not study. The astronomer perfects his instruments, cleanses and polishes his lenses, and gazes hour after hour into the starry heavens. He is seeking knowledge. He appreciates its value. He longs for greater familiarity with the wonderful works of God. He rejoices when

he discovers a new star, or some new fact in regard to the far-off worlds and their revolutions. The Christian is an astronomer in a higher sense. He longs to know more of him who lights all the stars, and who created him in his own image. But since he must see or he cannot know, he will try to get better instruments or greater power of vision, until he is able to penetrate the clouds and darkness that are round about him, and behold him as he is. And his anxious question is, "How shall I do this? Where is the telescope that will bring Jehovah near to me? Where is the eye-salve with which I can anoint my eyes and deliver them from their blindness?"

The answer to these questions is, "The pure in heart shall see God." That is not a promise for the future merely, but for the present. God is all around us. God is clearly revealed to us in the life and teachings of Jesus. But we do not see him in nature and the world, because we are spiritually blind, and with eyes half open we can only behold men as trees walking. Our eyes are but organs or instruments. They are composed of lenses like a telescope. The lenses must be achromatic; they must be colorless; they must be polished; they must be clean, or our vision is imperfect. And as with the eyes of the body, so it is with those of the soul. Purity is the condition of seeing clearly. We have natural faculties for beholding God, and beholding, to know him, "whom to know aright is life and peace." But when we try to look at him, depravity so perverts the action of those faculties that we get only false and distorted views; and hence God seems to us stern and cold, when he is gentle and loving. And thus we fear him and are unhappy, when we ought to trust him and be at peace. Paul said that when the Jews read the Old Testament there was a veil upon their hearts. Jesus was clearly revealed in it, but they could not see him because of their prejudices. And it is so to-day, to some extent, with all readers of the Bible. We go to it with preconceived notions. We read, as it were, with colored glasses, and the pure truth looks to us, not as it is, but as we make it look.

Here, then, is the great interest and duty of all who would know God as the angels know him; who would be able to rejoice in him as a reconciled Father in Jesus Christ. We must seek for pure hearts, and we must seek in two ways. First, we must realize the need of divine grace. We must cry with David, "Create in me a clean heart, O God;" and then we must do all that we can to co-operate with the work of the Holy Spirit in purifying the heart. Hence James writes, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Double-minded!" Yes, there are cross-eyed hearts; they look earthward when they seem to look heavenward. To purify such hearts means to have simplicity of purpose—an eye that is

single. Christ did not say, Blessed are the pure in life, or the pure in thought, but the pure in heart, in the affections. If we love God truly, and try to manifest that love, it will purify our hearts, it will make us holy, for love is the fulfilling of law. Let us remember, then, that gospel purity is of the heart. It is the perfect love which casteth out fear. It delivers us from the influences that dim or distort our vision. It enables us to see God as he is: and we shall be like him just so far as we thus see him.

Editorial Notes.

In regard to the Andover trial a secular paper says:

Much of the controversy has been directed toward the relation of this doctrine to foreign missions. Many of the graduates of Andover have been sent to heathen lands. The question has a twofold application to this matter: Shall any Andover young man be sent to the foreign field in the future who holds this view? and, What is the need of sending missionaries to the heathen if after this life Christ is to be presented for their acceptance? The first question will be partly, perhaps fully, answered by the result of this present trial. The second is answered by the assertion that Christianity has very much to give for the spiritual culture and comfort of men in this life.

When the only argument in favor of foreign missions is that they promote the culture and comfort of men in this life, how many will be found ready to go into all the world and preach the Gospel? If we adopt the New Theology we will soon disband all our Missionary Bands.

The *Herald and Presbyterian* announces the death of Preserved Smith, an elder of the Third Street church in Dayton, O. He was a member of the Car Building company of Barney, Smith & Co., and was one of the most liberal Presbyterians in Ohio. He built a Library Hall for Lane Seminary, and made other large contributions to its endowment, and was for many years one of its most devoted and energetic trustees. He was also a trustee of and generous donor to the Western Female Seminary at Oxford, O. Prof. Henry R. Smith of Lane is his son.

The Year-Book for 1887 gives the statistics of the Congregational churches of the United States as follows:

Churches, whole number.....	4,277
Churches added to list last year....	197
Ministers.....	4,000
Ministers installed pastors.....	973
Ministers without pastoral charge....	1,237
Members.....	436,341
Members added on profession.....	27,159
Members removed by death.....	6,479
Members removed by discipline....	2,480
Members, net gain.....	17,777
Infant baptisms.....	7,348
Sunday schools, members.....	521,488
Sunday schools, net gain.....	13,017
Benevolent contributions.....	\$1,677,096
Benevolent contributions, decrease	\$23,139
Home expenditure.....	\$3,909,925
Home expenditure, decrease.....	\$658,503
Connecticut omits the later item, reporting last year.....	\$506,361

A Boston correspondent of the N. Y. *Examiner* says:—"The disruptive tendencies of the 'New Theology' have been manifested recently in a large Congregational parish in Dorchester. The pastor, thinking that he discerned a growing laxity of doctrine in two large

Bible classes taught by adherents of the 'New Theology,' courteously requested the resignation of the teachers. They rushed into print, and in long letters informed the public of his request, and of their elaborate answer. The attempt to awaken public sympathy under a cry of persecution has been successful in part, and it is said that trouble is brewing both in church and Sunday school from mutual distrust and alienations. It seems inevitable that similar difficulties will occur elsewhere, where earnest advocates of both opinions are found in the pulpit and the pews. 'How can two walk together except they be agreed?'"

The Sabbath school of the First Presbyterian church in San Jose, at its Christmas Festival, took up a collection of over fifty dollars, for the debt of the Board of Foreign Missions. The silent workers then gave an entertainment, as reported in this paper last week, which netted fifty dollars for missions. This was followed by a lecture with stereoptic views of the Christ child, by Miss Hamlin, which netted ninety dollars for missions. Thus the holiday contributions of this Sabbath school, to missions, is one hundred and ninety dollars. After this, we are not surprised to learn that a club of eighty subscribers, for the new magazine, has been made up in that church. Let us hear from the other churches.

The following extract from the pastoral letter issued by the House Bishops at the late Protestant Episcopal Convention in Chicago, touches upon a topic of great moment:

"The time has come when the Church of God must change her attitude, must take higher, stronger, more definite ground in regard to the education of the young life intrusted to her, as well as of the young in the broader field of the nation. She has a message to deliver, a duty to discharge, in this matter. Too long already have both been held in abeyance. At the close of this first century of her own and of the country's history, so full of solemn warnings as well as of great achievements, let her voice go forth declaring that whatever others may do, she cannot, without protest and resistance, allow the salt of Christ's Gospel to be cast out, little by little, from the education of the children of this land; that she cannot, without utter disloyalty to her divine commission, acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are friends of these schools, sustained by such liberal expenditure, and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be admitted that we are confronted with tendencies in the training of the children of the Church and of the nation, which indicate changes in the feelings and opinion of this generation as dangerous as they are profound—changes which strike at the Church's hold upon the loyalty and love of the children now being nurtured in her bosom, and threaten to inflict an incurable wound upon the moral interests of the nation. We are drifting into an apostacy from the eternal law of

righteousness, the supreme factor in the making of public and private character, which can only end in the eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of God.

Theological Seminary.

The churches which have not yet made their returns to the Theological Seminary, are requested to do so, as soon as possible, that there may be no unnecessary delay in publishing our detailed report.

ARTHUR CROSBY, Secretary.
San Rafael, Jan. 16, 1887.

Gen. Howard's Lecture.

Let all of our readers who want to know about General Grant from a good man who knew him well and loved him, hear Gen. Howard's lecture in the Metropolitan Hall on Friday evening, the 21st.

From the Mission Field.

DEDICATION OF THE GRAYSON CHURCH.
The church was organized in Dec., 1873, with nine members. Owing to deaths and removals, the membership is about the same now as then.

Mrs. J. W. Van Benschoten gave two lots, that had been promised by her honored husband before his death, which occurred one year ago this 12th of December.

There is ample room for a manse, when such a valuable addition can be made to the church property.

At present Mr. Jas. R. McDonald kindly and freely provides the minister with a good house.

Mr. Sam. Love of Modesto was the architect and builder of the church, and Mr. Arment of the same place, the painter.

It is a beautiful house, and well built, and furnished throughout. There is a tower and tasteful spire and entrance at one corner, and an entrance into a small room, used for a library, at the other. The windows in front, on the sides, and opening into the pulpit recess, not only illumine, but also beautify the house.

The lots were valued at \$125.00; the building and fence cost \$2,214.10; the Ladies Society gave \$142.35 for the furnishing and \$171.00 for the organ; amounting in all to \$2,652.45. For that sum a church of unusual attractiveness, convenience, and comfort has been built and thoroughly furnished.

In the first instance, Mr. McDonald promised that if the people would give \$1,000, he would, with the aid of the Board, build a house worth \$2,000, and gave \$500 of that sum before the day of dedication.

A large, delighted, deeply interested congregation assembled on that day. Rev. J. N. Hubbard of Tracy, who preached at Grayson for several years, was present. After the sermon, preached by the Synodical Missionary, Mr. McDonald stated that there was a balance due on the church and fence of \$806.48, and made an earnest appeal to the people to pay it off without applying to the Board; which is not in condition to help all of the new churches. "The large new territory opening up in the great North West, has taxed the Board to the utmost." So the elder, who had given time and attention to the building of the house, argued his case.

After Mr. Richards had pledged \$200, and others \$50, \$20, and \$10, and secured over \$500, of the sum due, Mr. McDonald said, "We will stop; you have done even better than I expected; I will pay the balance."

As the customary collection was not asked for or needed, after the generous

offer was made, the writer told the people of the great and pressing need of the Board of Home Missions, that had long assisted the church, and would continue to do so, if necessary, and in response, a collection of \$34.50 was secured. In this grand way the work closed up, and the people rejoiced in its completion, and in their possession of a house of worship.

The prayer of dedication was offered by Mr. Hubbard.

Rev. W. L. Harris, who preached a portion of his time at Grayson, during the past year, closed his labors with December.

Mrs. J. D. Patterson will furnish a bell for the new church. J. S. M.

REAL ESTATE

FOR SALE BY

THOS. MAGEE,

REAL ESTATE AGENT,

No. 20 Montgomery St.

SAN FRANCISCO.

N. E. COR. GUERRERO AND LIBERTY STS., bet. 20th and 21st; finest locality in the Mission; on gentle hill, one block from the Valencia-st. cars; 27½x110, and 2-story, seven rooms, bathroom, etc.; both streets sewered and connection made; \$5,700.

S. W. cor. Vallejo and Broderick; 50-vara; \$3,000; fine view of the bay.

50-vara, N. W. cor. Broadway and Broderick; view of the bay very fine and can never be shut off; \$5,500.

Green st. bet. Hyde and Larkin: 22½x77½, to rear street, and 2-story of 4 rooms on the rear of the lot; \$2,000.

Clay st., bet. Taylor and Jones; 41½x120, back to Pleasant street in rear, with comfortable 2-story house of 9 rooms; \$6,000.

INVESTMENTS.

MARKET ST., at Franklin; next but one to John Nightingale's new building; 27½x120; to Page st., a main street; and houses front and rear; \$25,000.

Market street, bet. Larkin and Polk; 27:6x75, north side; and lot in rear on Polk, 30x55; lot only; under lease; \$32,000.

33x59½—CLAY, ABOVE MONTGOMERY, and fine 3-story brick building; rents \$120; tenants pay the water and make their own repairs; taxes per year, \$180; \$14,500.

N. E. COR. FRONT AND CLAY; 27½x120 to Cedar street in rear; with solid 2-story and basement building; rents \$328½; steady income property; \$42,000.

BROADWAY ST., BET. DUPONT AND STOCKTON; 81 feet front by 137½ feet deep, with brick buildings; one 4-story and one 3-story in front, 2-story buildings in rear; brewery on the property is 3-story an entrance by Polk alley in rear; all rented except two basements, worth \$30 or \$35 a month; when all rented will bring over \$400 or \$410 a month; brewery pays its own water; hotel and undertaker water paid by owner; \$40,000; make offer.

CORNER FOURTH AND HOWARD; \$55,000; 80 feet front.

Valencia st., 50 feet, near 19th; improved; a fine investment; \$16,500.

WESTERN ADDITION LOTS.

Pine st., N. side, bet. Buchanan and Webster; 25x137½; \$1,600 only.

Fillmore st., west side, bet. Page and Oak; 44x110; \$3,850; street sewered and macadamized; lot level; one block from Haight-street cars.

Eddy st., bet. Scott and Devisadero; 37½x137½; \$2,200.

25x132:6; Sacramento, between Broderick and Baker; fine lot rising grade, street macadamized and sewered; \$1,400.

Oak st., west of Buchanan, on gentle rising ground, 2 blocks from Haight and Hayes street cable cars; 27½x120, to rear street; \$3,000.

Lyon st., west side, bet. McAllister and Golden Gate ave.; 37½x137½; \$1,500; street graded and macadamized and near the McAllister-st. cable.

McAllister st., bet. Buchanan and Webster; 25x87½; in a business block; cars pass; \$3,000.

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The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And painted on the eternal wall,
The past shall re-appear.

Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?

Oh, no! we live our life again;
All warmly touched, or coldly dim,
The pictures of the past remain—
Man's work shall follow him.

A Notable Affair.

Col. Ingersoll was thrown incidentally into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics was discussed with decided brilliancy, but no allusion to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party finally desiring to see a tilt between Bob and Beecher, made a playful remark about Col. Ingersoll's idiosyncrasy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with hope that Mr. Beecher would answer Col. Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied:

"Nothing—in fact if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Col. Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to-day, I saw a poor lame man with crutches slowly and carefully picking his way through a cess-pool of mud, in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was," said Col. Ingersoll.

"What a brute he was," they all echoed,

"Yes," said the old man, rising from his chair and brushing back,

his long white hair, while his eyes glittered with their old time fire as he bent them on Ingersoll, "Yes Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.—*Religious Intelligencer.*

The Selfish Pool and the Liberal Spring.

There was a little spring or fountain away up among the mountains. It sent out a little stream of water, and said to it, "Now hurry down the mountain's side, and pour this water into the river that flows through yonder plain." Away went the stream, shining like a silver thread and sparkling like a diamond, as it hurried on to bear its waters to the river. Presently the stream passed by a stagnant pool.

"Hallo! Mr. Streamlet," cried the pool, "where are you going in such a hurry?"

"I am going to the river to carry this water which God has given me."

"You're a very silly creature," said the pool. "Don't you know that the summer will be here by-and-by, and if you give away your water now, when the hot sun shines upon you you'll dry up and perish."

"Well," said the streamlet, "if I am to die so soon, I had better work while the day lasts. If I am likely to lose this treasure from the heat, I had better do good with it while I have it. Good-bye, Miss Pool," said the stream, and away it went, blessing and rejoicing every thing in its course.

The pool smiled at what she considered the folly of the stream, and said to herself, "You silly creature! I won't part with a drop of my water, but will keep it all for my own use when the hot days of summer come."

Presently the heat of summer came and fell upon the little stream, but the trees crowded to its brink, and threw their sheltering branches over it, for it had brought life and refreshment to them. The sun peeped through the branches and smiled upon its dimpled face, seeming to say, "Oh, I won't hurt you." The little birds sipped its silvery tide and sang its praises; the flowers breathed their fragrance on its bosom; and the beasts of the fields loved to linger by its banks; and thus it went on blessing and blessed by all.

But what about the prudent, selfish pool! It didn't believe that "It

is more blessed to give than to receive," and so it kept its waters. It became stagnant and unhealthy. The waters grew thick and disagreeable. The green scum gathered on the surface of it. Neither the birds nor the beasts would drink it. Even the frogs hopped away from it, and as the sun grew hotter and hotter it dried up altogether.

But did the little stream dry up? No! God took care of that. The river bore it to the sea. The sun shone upon the sea and warmed it. The vapors rose from its surface and formed clouds. The clouds floated away and emptied themselves in rain upon the mountains. The little fountain was kept supplied, and though it gave freely, it never dried up. It is thus more blessed to ourselves, as our Savior says, to give than to receive.—*The Guide.*

Father Taylor Administering Baptism.

Georgiana Bruce Kirby in her recent book entitled "Years of Experience," gives the following pretty picture of a baptism as administered by the famous Boston "Sailor-preacher":

Father Taylor took the infant from its mother's arms, looked at it admiringly, and kissed it tenderly. Then he held it out towards them, and enlarged on the goodness of God in bestowing on them this beautiful gift, this inestimable blessing. Was there a more lovely object in creation than an innocent baby? he asked. This child was certainly intended to be a great comfort to its parents, and a help to its fellows. "God bless it!" he exclaimed with earnest feeling, gazing down, and again bestowing a kiss on it. It needed but to be loved and watched and tended, guarded from evil associations, and taught the beauty of truth and holiness, to make its mother hold sacred the day on which its eyes had first opened to this world. He held it in his arms not less than fifteen minutes, pacing back and forth the while, as was his wont, now pressing the infant to his breast, then holding it out from him, as if calling on the whole world to take notice that it was now consecrated to the Lord. Long before the few drops of water were sprinkled on its forehead, he had aroused the sense of responsibility in the father and mother, and a pride and gratitude that could go far to assure their little one careful and faithful training. The baby assisted in the service by smiling through it all. I had never before seen so dramatic and loving a performance of the rite, and the whole scene, even to the young mother's thankful humility when receiving the babe back into her arms is indelibly stamped on my memory.

A Magistrate's Reasons.

At a Gospel temperance meeting in Dundee, Bailie Maxwell made this statement of his reasons for abstaining from intoxicating drink: "Being a member of the Town Council of Dundee, I was appointed to the

magistracy. It was my duty to occupy the bench in the police court. The scenes in the police court made me an abstainer. Drunkenness has two sides: one attractive and fascinating, where everything is bright, and there is an outward appearance of comfort; the other side is seen when the victim's head becomes cool, and there is a reaction. I saw the results of drinking in that aspect, and the argument of personal abstinence was borne in upon me with a force I dare not resist. Many people were placed at the bar who had been taken off the streets drunk. What was I to do with them? Was I to send them to jail or fine them? If they came there for the first time, I might earnestly admonish them not to come back again, and that it would be better for them to abstain altogether. But what right had I to tell these people to abstain if I took drink myself? My tongue seemed tied. I was grieved and alarmed by what I saw. If it was good for these people to abstain, might they not say 'Why not begin yourself?' I did so, and from that time I became an abstainer, and I will continue. Since then I can speak more freely to those people." Cannot others learn the same lesson, and adopt a line of practice that will make their preaching effective?

I looked to Jesus and he looked on me, and we were one forever.—*C. H. Spurgeon.*

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Habits and the Five-O'clock Habit.

MRS. SARAH J. RHEA.

A good act is doubly beneficent, but unspeakable is the power of a good habit. Good habits make the most precious thing in the universe—character.

The best thing you can predicate of any character is reliability; that is, it is fixed and going on in the way of good habits. Such a one can be depended on, built on, like a rock.

No words can be extravagantly used in commending such a one. Everybody admires and praises him to the very skies. And Jehovah himself admires and praises him most of all. What an honor to be admired and praised by Him!

Good habits can become so fixed as to be even transmitted by heredity, an inheritance inalienable. Jehovah said of his "friend," "I know him that he will command his children and his household after him, and they shall keep the way of the Lord."

How shall we fix character? Do a good thing over and over till it almost does itself, or makes us do it till our very will is taken possession of, and controlled, and swallowed up. That is what probation is for. To get ourselves in the way of doing things after a set pattern till Jehovah says, I know him; he will keep on doing this. It is fixed.

Now, there is one little habit we have had a long time, ever since we solemnly engaged and pledged ourselves with Christ for the redemption of a lost world. The women enlisted in Foreign Missions, officers and workers at home, and missionaries abroad, have conventioned to spend some time Sabbath afternoon between five and six on their knees, before God, in behalf of this great cause. It seemed a little thing, to do, but even so little a thing, Satan, the Adversary, will not permit unhindered. Are you faithful to the pledge?

We don't trouble ourselves to calculate the hour so as all to be praying together, nor do the missionaries sit up into the night to be exact and have the cloud of incense ascend all at once. (Perhaps we mothers who have children across the seas, may think of that sometimes.) But no, they pray at their five o'clock, and

we at ours, and a belt of prayer encircles the globe, and the swift-flying angels have to follow the earth around to gather the petitions in their vials. Some mothers make it a family affair, and kneel down with their children and transmit the habit. Precious are children's prayers, and prevalent at the throne.

I happened to hear about the five-o'clock habit in the Nelson family. It is fixed there. Ethel can hardly wait on the tardy clock. When it strikes the hour, even if company is present and mother seems pre-occupied, Ethel makes signs and motions, and forms it with her lips, and spells it on her chubby fingers where the company cannot see, for they are not admitted, and mother hears or sees the significant and compelling letters formed by lips and hands: F. O. P. H. Ethel is a missionary clock herself. May she never, never run down!—*Woman's Work for Woman.*

[From a Brahmo-Soma paper.]

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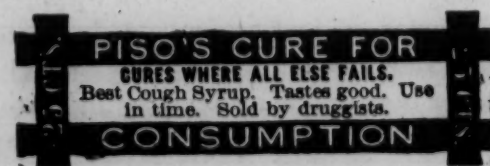
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Our Churches.

CALVARY, S. F.—Dr. Sprecher preached a Home Missionary sermon Sabbath morning, and took up a collection for the Home Board. His text was "There remaineth yet very much land to be possessed," Joshua 13:1.

The Cumberland Presbyterian Church in Visalia has recently built a snug little parsonage. It is tenanted by the new pastor, Rev. Mr. McClurcan. He is an earnest, spiritual preacher, a young man and but recently from Tennessee.

The small Cumberland Presbyterian Church in Traver, gathered last year by Rev. W. N. Cunningham, is building a comfortable church, with the aid of the Board of Missions.

The Cumberland Presbyterian Church in Merced city has been supplied for some months by Rev. E. G. McLean. His health not being sufficient for pastoral work; the church has called a young minister from the east, who is expected to commence his work this month.

ST. JOHN'S S. F.—The pastor Rev. A. B. Meldrum occupied the pulpit Sunday morning and evening as customary. The morning sermon was founded upon the ninth verse of the fourth chapter of Genesis, "And the Lord said unto Cain, where is Able thy brother? And he said, I know not: Am I my brother's keeper?" The discourse was eminently practical and in keeping with the Sunday school lesson for the day. The sermon was both a warning to parents to be faithful and truthful in everything appertaining to the proper training of their children as well as to the Christian duty of church members to lead godly and consistent lives, to be truthful and honest in their every day business transactions with their fellow-men, to love as brethren. To honor God in all their walk and conversation.

SEATTLE, W. T.—At a recent meeting of the church and congregation, the following resolutions were adopted concerning the proposed withdrawal of Pastor Strange.

Resolved, That we have heard with sorrow the request of our pastor, the Rev. F. G. Strange, for a dissolution of the pastoral relation.

That we hereby tender him our heartiest appreciation of his labors for the Master in our midst.

That we hereby express our hope that his work is not ended as our pastor, but only commenced.

That we hereby request him to withdraw his request looking to a dissolution of the pastoral relation.

That we hereby pledge him our endeavor to earnestly support him in all the work of the Master.

FOURTEENTH ST., SACRAMENTO.—After much discouragement, this church seems to be slowly but surely growing. We hope our darkest days are over. Beginning with Thanksgiving week in November, we held meetings for three weeks. During these weeks our pastor gave us twelve conversations on the Christian Life. We thought them wonderful talks. We felt as though the Holy Spirit had taken of the things of Christ and shown them unto us.

Last week being the week of prayer, Westminster Presbyterian church and

Fourteenth St. church united for evening services. The first three meetings were held at Westminster church and the last three at Fourteenth St. church. It is expected to continue these meetings for two weeks. We hope by prayer and patient waiting on the Lord to receive a blessing from him. The pastors of these churches, Dr. Wheeler of Westminster, and Rev. Geo. Bird of the Fourteenth St. church, are heartily working together to advance the cause of Christ, and the prayer-meeting membership of both churches seem to be united, heart and hand, for the same purpose.

SANTA PAULA, CAL.—It may interest readers of THE OCCIDENT to know that our church here is prospering. At the communion service in August eleven members were received, and in November four united with the church. In the year the membership has about doubled, being now forty-two. The congregations on the Sabbath are large, and constantly increasing.

We have no church building, but use the M. E. church one Sabbath each month. Our people have recently taken steps to secure a house of worship.

A lot in a central location has been bought, and very soon the erection of a convenient and handsome church edifice will be begun.

There is much encouragement in the work here. The people show great interest in the services, both on the Sabbath and in the weekly prayer meeting. At the latter the attendance is exceptionally large. I am glad to say that this is an unusually good community in many respects. In the matter of order and quiet, and of sobriety, it is much better than many other towns.

It has a very large proportion of church going people, standing among the very best communities in our State in this respect.

The near approach of the coast branch of the S. P. R. R. is giving our town something of a "boom." The track is laid and the construction train running within eighteen miles of this place, and a heavy force is pushing the work along rapidly.

There is no doubt that this section will be settled rapidly as soon as the railroad is completed. The advantages of this section, in respect to soil, water supply, and climate, are not surpassed anywhere in Southern California.

We hope that the moral and spiritual condition of this region will correspond with these natural advantages. In the work of securing this we shall be glad to welcome all good people who may seek a home among us.

NOTE.—The above should have appeared a month ago, but was mislaid.

ED. OF OCCIDENT.

HOWARD, STREET, S. F.—The steady growth of the church continues to manifest itself in increased interest in all departments of church work. The attendance at the services is greater than the accommodations. All the pews are rented and those who desire to secure pews are obliged to wait for changes to occur. The Sabbath school has an attendance of about four hundred. The main building, as well as the lecture room, is used for the classes.

Last Sabbath morning, Dr. Spining, the pastor, said that he was glad to note that the attendance at the weekly prayer meeting continues to increase. He preached from 1 Cor. xv:21, "For

he must reign till he hath put all things under his feet."

He showed that "there is a principle of evil and a principle of good in the world, but these are in conflict. In the victories, as recorded in history, evil seems to predominate, and evil is the prevailing influence over the world, and so it has been since the fall of man. The prevalence of evil has set man on the defensive. I was forcibly reminded of this in going to San Quentin, and asked, 'Why these walls and this prison?' Knowledge is like the knife or tool—it depends on whose hands it is in, whether it is to do good or evil. Evil has no right to our existence.

There is a supreme consciousness that God ought to rule. He will rule in Christ, but here is a mighty work to be done. Apostles and prophets have predicted of Christ's universal rule. Paul spake of it. Christ himself claimed it, and we are not startled at his claims of it, as we would be at those of a mere man. Sin must be destroyed, or God's covenant would be broken. There have been times when the church greatly feared, but nothing can baffle or surprise him. He subdues his enemies, and rules his people, first, by his gospel, second, by his Spirit, and third, by his providential agencies.

CALVARY, PORTLAND, OR.—Pastor-elect, Rev. Warren H. Landon, arrived in Portland Friday, Jan. 7th. He began his pastoral duties on Sabbath Jan. 9th, when he was welcomed by large audiences. On Monday evening the church gave the pastor and his wife a reception in the church parlors. It was a happy occasion. The people were rejoicing, the elders were radiant. Referring to Bro. Landon's removal to this city the N. Y. Evangelist says:

"Mr. Landon is thirty-five years of age, graduated at the University of Vermont in 1874, at Union Theological Seminary in 1879, and began work in Palmyra three weeks after graduation. During this term of seven and a half years' service, he has officiated at 163 funerals, and married 85 couples; baptized 63 children and 83 adults—total, 146; received 228 communicants, 177 on profession of faith, and 51 by certificates, only two communions having passed without additions. Moneys raised for all purposes, \$27,000. On Sabbath morning, Dec. 12th, Bro. Landon preached his farewell sermon, the Methodist and Baptist churches and pastors being present, and the large house literally packed in every part. The young people and others united in purchasing their retiring pastor an elegant gold watch, which was presented to him at a gathering at his house, Friday evening, Dec. 10th.

WESTMINSTER, S. F.—The text of Rev. J. Q. Adams' sermon was: "And beholding the man that was healed standing with them they could say nothing against it," Acts 4:14. After describing the healing of the lame man in the temple by Peter and John, and their trial before the Sanhedrin, he announced as his theme, "The healed soul as conclusive evidence of the truth of the Gospel, against which nothing can be said." The miracles of the Bible have a typical reference. Hence the healing of the body and its attending circumstances may with propriety lead us to that of the soul with its accompanying lessons.

1. Save Jesus Christ himself, the Christian is the best evidence of the

power, the grace and the truth of the Gospel. Jesus Christ, the miracle of history, is the central proof, the crowning demonstration of the truth of Christianity. But next to this is the evidence furnished by the renewed soul. The Savior said to his followers, "Let your light shine before men." Light proves its existence and its nature by just shining. Against such proof logic and rhetoric are powerless. It appeals to all and it cannot be disputed. The Jewish rulers showed this much wisdom—seeing the man healed, they did not attempt to deny the fact. Neither can men deny the manifest power of God in the transformation of a character and a life from selfishness to unselfish holiness. Christian growth and fruitage manifest life as a tree does. It needs no argument to prove the vitality of a growing and fruitful tree. It convinces by its own inherent power. And so does the life of God in a regenerated human soul. A single life—if he knew of but one such—a life of holy, Christ-like unselfishness, ought to convince every sceptic of the truth of Christianity.

2. Every Christian ought to furnish such evidence. The life may not be manifested in the same measure, but if it is there, how can it help making itself known? Ought it not to appear, though it follow the divine order in grace as in nature, "First the blade, then the ear, after that the full corn in the ear?"

3. Every Christian can furnish this evidence. It is not given by some supreme effort, some sudden flowering and fruitage, but by growing in grace. The giant Sequoia does not give better evidence of life in nature than the humble daisy or the sweet violet. From the calm, quiet, lowly life with God, goes forth consciously and unconsciously, the mightiest and most blessed power for good.

In trying to furnish this evidence to the world of the truth and power of the Gospel, God will give all needed aid. And if our way is rough, our ignorance great, our strength weakness, our Christian life feeble—then all the more should we take him at his word and rest upon him only.

FIRST, S. F.—Rev. Henry M. Booth, D.D., preached in the morning, answering the question, Is life worth living? We have received a report which will appear next week.

In the evening Dr. Mackenzie's text was "Ye have not yet resisted unto blood, striving against sin." Hebrews 12:4. His subject was peace through conflict. The Bible tells us the names of two ministering angels, Gabriel the angel of comfort, and Michael the angel of conflict. These angels represent the two sides of our lives. But in these days of prevailing temptation and sin we need especially the angel Michael as our leader and helper. It is no time for rest. The preacher then laid down these propositions: 1. Every form of excellence is attained only through struggle. The soil covered with green sward, was made what it is by long conflicts, volcanos and earthquakes and the sweep of ocean currents. The pioneer's home is the result of a long war with the forest. Our fruits have cost years of culture to bring them to their present perfection. Our freedom, rights of conscience, etc., have come to us from battle fields and martyr's fires. So too in our individual lives. If we have achieved any success it has cost us a

struggle. The very path to the school house was bedewed with tears.

2. We sustain excellence only as we obtained it, by struggle and conflict. The great cities of the old world, as Nineveh and Babylon, are buried. There is a law of undoing in nature. What is neglected degenerates. So in spiritual things. The Christian life is a warfare. The saints in glory came out of great tribulation. It is easy to drop down to a lower level by neglecting the Bible and prayer, as the vessel left to itself will drift on the lee shore. The law is, "If ye do these things ye shall live by them." There can be no success in the Christian life without constant and persistent effort.

Do you ask, Who then is sufficient for these things? No one. Yet it is not a helpless conflict—"only to do and die" like the charge of the 600 at Balab-lava. God makes no mistakes. He will help us when we need his help. He will not let us fail, though he seems to leave us to ourselves in order that our faith may be tested and our spiritual strength developed. When the winds and waves get too strong for us he always comes and says to them "Peace be still." If we do our duty and trust in him we will be conquerors and "more than conquerors through him that loved us."

SAN JOSE, CAL.—Sunday, January 16th, will be a day long remembered with thanksgiving and praise by the members of the first Presbyterian Church. Thirty-three were received on profession of their faith in Christ, and ten by certificate from other churches, a total of forty-three.

This ingathering was not only the fruit of nightly meeting during the week of prayer and the week following it, although the attendance at these meetings was gratifying and the interest absorbing, but it was also the result of the faithful labor of the pastor, month after month, in season and out of season, and the prayers of God's people that he would bless his work here. Mr. Minton preached from the text, "This do in remembrance of me." Luke 22:19. He said: "The question is often raised both by honest inquirers and carping critics, What is the use of the Sacraments of the Christian religion? They are only forms, and Christianity is something more than forms. Are baptized children any better than unbaptized? Are Christians in the church any better than Christians out of the church? What is the benefit of the Sacrament of the Lord's Supper? Let us take into account all the facts in the case. We are too apt to jump at conclusions.

This is a fast moving age and we are a fast living nation. We want to see immediate visible results, we are impatient of fruitless systems. When any new plan or invention is proposed, the first question is, What good is it? This utilitarian spirit is very well up to a certain point, beyond that it is an impertinence. It is not the greatest thing to do, being good comes before doing good. It is neither Bible truth, philosophy or common sense that "It matters not what we believe if we only do right." That system of education which fits one only to do a certain work is vicious. Education ought to develop men. Not slaves to a certain line of work, but free men capable of turning the average of education which they have acquired in many directions. The spirit of utilitarianism is most of all unworthy of a

place in Christianity. God cares more for what we are than what we do. The forces of divine grace deal with the imponderable in the human soul.

A large number of men have no respect for anything but acres of land and heaps of gold. But the kingdom of our Lord is not so. The development of the soul cannot be measured by the yard. Character cannot be weighed by the pound. The things seen are temporal, the things not seen are eternal. We observe the Sacrament of the Lord's Supper because He commands us to do so. There is always gain in obedience, and great risk in disobeying. Only God knows all reasons for all thing. Thus saith the Lord, is the rock foundation for the true Christian. The rationalist who refuses to obey until he knows reason why, dishonors God and strangles his own soul. Faith trusts and obeys, reason doubts and dies.

But while much is mystery, He withholds not every reason, "In remembrance of me." Christmas presents may be of no particular value, but may stand for something which cannot be transposed into dollars and cents. So the Lord's Supper is His last legacy to us, the memorial of His death and of our love to Him. If other considerations were needed multitudes can testify and have testified to communion with God and the reception of spiritual blessings vouchsafed to them at no other time. This hallowed experience of the soul cannot be described; as Philip said to Nathaniel, "Come and see."

The church was crowded with a deeply attentive audience, even the aisles being filled, and all remained to the close of the communion service, one of the most impressive the church has ever celebrated.

Religious News.

A new manse has just been completed by the congregation at Omro, Wis.

A Presbyterian church has just been organized in South Farmingham, Mass. Seventeen members were added by letter and three on profession of faith. A call has been extended to the Rev. Wm. Cunningham.

The Rev. Dr. H. A. Nelson, when leaving Independence, Mo., writes:—"On the two last Sabbaths of November I baptized sixteen infant children and eleven adults, and welcomed to church membership in full communion twenty-three persons, of ages varying from eleven years to probably fifty-five or more."

The new Presbyterian church in Lonsdale, R. I., was opened for divine service on Sabbath, the 5th of December. Dr. J. A. Hodge, of Hartford, Conn., conducted the services. In the morning the communion was administered, and twelve persons were added to the church. In the afternoon the new and beautiful church was dedicated to the worship of God.

DIED.

DIMMICK.—At Grandview, West Washington street, Los Angeles, January 6, 1887, at 6 o'clock A. M., Mrs. Catherine Goodman Wright Dimmick, wife of Rev. F. M. Dimmick, aged 55 years, 5 months and 18 days.

To this brief notice in one of the daily papers might, truly have been added these words: "Another saint has entered into her rest. Another 'elect lady' has gone to the mansion prepared for her in the Father's kingdom."

Our personal acquaintance with Mrs. Dimmick, extended over a little more than one year. Not long enough some might think to warrant such words of eulogy. We saw her often and in such circumstances as could not fail to reveal to us her lovely, her Christlike spirit.

We were often a welcome guest in her family, and there she showed that rare gift of making one feel as if they were one of the charmed circle. Ever calm and dignified, she was always cordial and omitted no kind deed of love, or left unspoken one word of healing or help which might have been expected.

We met and knew her soon after she had passed through great suffering. Whatever beauty of character she might have possessed in her previous life, and we doubt not it was much, she came into our life as a calm, cheerful, unselfish, tried Christian. And as such she helped us to a better life. All classes were drawn to her, and found in her a friend.

Soon after her return from New York where she had gone for the most skillful medical advice, and where her feet had almost passed into the unseen world, she, with her husband, began to plan for, and later to erect the Grandview Church. This little church was very dear to her heart. She played the organ, she taught in the Sabbath School, she organized the missionary society. Her last gift, a beautiful communion service, was given to this church.

But all these things could not stay the disease which again crept so steadily through her frame, and left its poisoned trail in her life currents.

Again she left her home, and sought help from skilled physicians. 'Twas of no avail! The edict had gone forth! This year thou shalt surely die. And when the final summons came, just as the light of the morning broke over the world, the grander light of Heaven dawned upon her soul. She was free from suffering! The king of terrors for a moment in power, and then the eternal reign of the Prince of Peace.

The funeral services were held in the little church where loving hearts had suggested, and tasteful hands had arranged beautiful flowers in sweet profusion. A short sermon was preached by the pastor, Rev. I. M. Condit and remarks made and prayer offered by her old friend Rev. J. M. Boal and Rev. Dr. Weller.

And then, out from the dear church which she had so loved, her body was tenderly borne, and slowly the long train wound round the hill to the beautiful knoll in Rosedale cemetery, where the body was deposited until the morning of the resurrection.

Sympathetic ones had most thoughtfully hidden the up-turned earth by sweet flowers and evergreens. A touching sight was the presence of the smallest children of the church. The Kate Dimmick Mission Band, carrying a floral pillow with the word "Rest" upon it, and each little one with a bouquet of flowers to lay upon her grave. 'Twas a precious tribute, and one which her husband will long remember.

In the words of her pastor, "To her death was the gateway to life. Going down into the valley and shadow of death, she has risen upon the mountains of immortal life and glory.

"Rest then sweet soul! We would not have thee here in pain and weariness, in sickness and suffering! Thou hast rest, glad rest! Thou shalt walk in soft white light, with kings and priests

abroad. And thou shalt summer high in bliss upon the hills of God."

MANSIE D. CONDIT.
Los Angeles, Cal., Jan. 11, 1887.

DOWNING.—At his residence near Milpitas, January 6, 1887, of Pneumonia, William F. Downing in his forty-ninth year.

Mr. Downing was born in Newark Knox county, Missouri, April 20, 1838. At the age of twenty-one he came west, to Pikes Peak, in company with J. H. Kelley, a half brother, who resides in Santa Clara county. From Pikes Peak he traveled extensively over the west and finally reached California. After a short residence in this State, he settled at Humboldt Wells, Nevada, about 1868, and engaged extensively in the cattle business with Mr. H. Curtner, an old friend, residing at Warm springs. Eight or ten years ago he purchased the large Hill ranch near Milpitas, on which he spent his last days. He had built a comfortable home for his family, and by close attention to business, had succeeded in surrounding them with every comfort and convenience of life. Mr. Downing was raised in the faith of the Presbyterian church, and though he had never formally connected himself with the church, yet for several years before his death he manifested a marked interest in the welfare of the church at Milpitas. In a conversation with the writer a week before he was taken sick he announced his intention of uniting with the church, and in view of the fact a meeting of the session was called, but before the time for meeting had come death had claimed him. His death was sudden and unexpected even to his family, as he was sick but a week, and many in the community did not know of his illness till his death was announced. The church and community has sustained a great loss in his death, and yet we bow in submission to the will of "Him who doeth all things well." He leaves a wife, one child, a son seven years old, and a large family of relations to mourn his loss. May the Lord in his goodness sanctify the affliction to the good of all concerned.

J. W. ATKINSON.

A Bit of History.

TWENTY YEARS ago, when a comparatively unknown minister announced that he could positively cure Catarrh, his announcement was met by many with sneers and scorn, but by many more with expressions of delight; and his own simple statement of his sufferings and his cure impressed others with his honesty of purpose as well as his belief in his own ability to cure.

In reply to his announcement through the press, over 125,000 Catarrh sufferers have applied to him for relief, and it would be impossible to realize to what extent he has benefitted our generation.

His statement is now backed by so many thousands of people in all parts of the country that it is not difficult for Mr. Childs to refer parties who may not be fully satisfied, to neighbors or friends in their own locality, who will speak for themselves what this treatment has done in their cases.

Many thousands of people annually visit Troy, O., and they realize that their first impression of the Rev. T. P. Childs was correct; that he is not a doctor, nor a charlatan, nor a seller of nostrums; but a simple-hearted old gentleman, whose faith in his own ability to cure Catarrh is unlimited.

International Lesson.

The Call of Abraham.

Lesson V. January 30.

Genesis IV :1-9.

GOLDEN TEXT—*I will bless thee and make thy name great; and be thou a blessing.*

TIME OF THE LESSON? (About 2000 years after the Creation.)

PLACE? (See Ur and Shechem on the map.)

Persons? Did the descendants of Noah keep up the true worship of Jehovah? (Job may represent some of the few who did, but probably most of them, like the parents of Abraham, became idol-worshippers.)

Events? (1) God commands separation from sinners, v. 1. What does the New Testament tell us of Abram's call? (Lesson margin, b.) From what kind of persons are we to keep "separate"? Is it our duty to leave sinful parents? If they command us to do what God forbids, shall we do it? (Ac. 4:19; Eph. 6:1.)

(2) God promises to make those who obey Him a blessing, v. 2. Through what descendant of Abram have families all over the earth been blessed with true homes? (Mat. 1:1.) Have we any share in the promises God made to Abram? (Lesson margin, c.)

(3) Obedience to God is safe, even when we do not know where He is leading us, vv. 4-6. Who went with Abram? How old was he? What did they carry? Did he know where he was going? (Margin, d.) To what land did God lead them? To what place? What people inhabited it? What may we learn from this?

(4) God is near his people wherever they move, vv. 7-9. When God met Abram what did he bring? (Promises.) How did Abram respond? (With prayer.) When Abram went "west" did he forget to rear his family altar and the public worship of God in his new home? What religious duties are we likely to forget in traveling?

Doctrine? Faith includes (1) the belief of the intellect; (2) the submission of the will; (3) the trust of the heart; manifestation in the life.

Duty? Unquestioning, unhesitating obedience to God.

1. *Now the Lord said unto Abram*—It pleased God, who has often been found of them who sought Him not, to reveal himself to Abram perhaps by a miracle; and the conversion of Abram is one of the most remarkable in Bible history. *Get thee out of thy country*—His being brought to the knowledge and worship of the true God had probably been a considerable time before. This call included two promises: the first, showing the land of his future posterity; and the second, that in his posterity all the earth was to be blessed. Abram obeyed, and it is frequently mentioned in the New Testament as a striking instance of faith. (Heb. 11:8).

5. *Into the land of Canaan*—with his wife and an orphan nephew.

Abram reached his destination in safety, and thus the first promise was made good.

6. *The place of Shechem*—a pastoral valley then unoccupied (cf. chap. 33:18). *Oak of Moreh*—very common in Palestine, remarkable for its wide spreading branches and its dark green foliage. It is probable that in Moreh there was a grove of these trees, whose inviting shade led Abram to choose it for an encampment.

7. *Unto thy seed will I give this land* God was dealing with Abram not in his private and personal capacity merely, but with a view to high and important interests in future ages. That land his posterity was for centuries to inhabit as a peculiar people; the seeds of Divine knowledge were to be sown there for the benefit of all mankind; and considered in its geographical situation, it was chosen in Divine wisdom the fittest of all lands to serve as the cradle of the Divine revelation designed for the whole world. *There builded he an altar unto the Lord.*—

By this solemn act of devotion he made an open profession of his religion, established the worship of the true God, and declared his faith in the promise. [From Parker's Genesis.]—"Take this expression—"The Lord had said unto Abram." How? As a man would speak unto a man? Audibly? What is this Divine voice to the sons of men? Suppose the answer should be—"A spiritual revelation was made to Abram, no likeness was seen, no audible voice was heard, but his whole soul was made aware distinctly and certainly of the Divine purpose," what then? Substantially the results would be the same, and it is with results we have to deal rather than with processes. Mozart says in his letters that whenever he saw a grand mountain or a wonderful piece of scenery, it said to him, "Turn me into music, play me on the organ;" and Mendelssohn says in his letters to his sister, "This is how I think of you to-day," or "This is what I have to say to you to-day," and then follows a bar or two of music, which she is requested to play on the piano or the organ. So the mountain spoke to Mozart, and the organ spoke to Fanny Hensel; and why should we hesitate to say that the Lord spoke to Abram or that he is speaking to ourselves? He spoke to Adam, Enoch, Noah, Abram, Peter, Paul, John; has he ceased to speak to the children of men? We now say that we have a notion, an impression, a conviction, or a feeling; and considering that our life is so shallow and cloudy, perhaps it is best to speak thus vaguely; but when we get right in soul, we shall boldly say, "The Lord calls me; the Lord tells me; the Lord sends me." It will be more filial, more tender, more Christian. Truly some things that we see in life require more than ordinary influences to account for them, and this going out of Abram from "Ur of the Chaldees" is one of them. We have the answer in chap. 12, ver. 1:

"Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." So even a journey may be the outcome of an inspiration! "There's a Divinity that shapes our ends, rough hew them as we may." I feel life to be the most solemn when I think that inside of it all there is a Spirit that lays out one day's work, that points out when the road is on the left and when it is on the right, and that tells one what words will best express one's thought. Thus is God nigh at hand, and not afar off. "The steps of a good man are ordered by the Lord." If God be our supreme consciousness, He will reveal His providence without cloud or doubtfulness.

Possibly Abram may get more credit for this journey than he really deserves. It is true that he knew not "whither he went," and by so much, this is what is called "a leap in the dark;" but Abram knew two things: (1) he knew at whose bidding he was going, and (2) he knew what results were promised to his faith. There is much more than a command in the text; there is a promise as beautiful as a plentiful vine in autumn: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The man who would not go after that would have to justify his disobedience by very strong reasons. Away went Abram from Ur of the Chaldees, and on his way he received a renewal of the promise. It showed that he was on the right road, and that God's faithfulness followed him like an angel of defence. It is so with ourselves on the journey to the better Canaan, where the upper springs are never dry, and the summer lies like an infinite blessing over the whole land. O fair Canaan! A land so near did we but know it! Just over the river, the stream, the faint dark rill; it was a river to our youth, it is a stream to our manhood, it will be but a rill to the faith of our old age! And as we move to it step by step, what words of love and hope are spoken to us by the Lord of the fair land!

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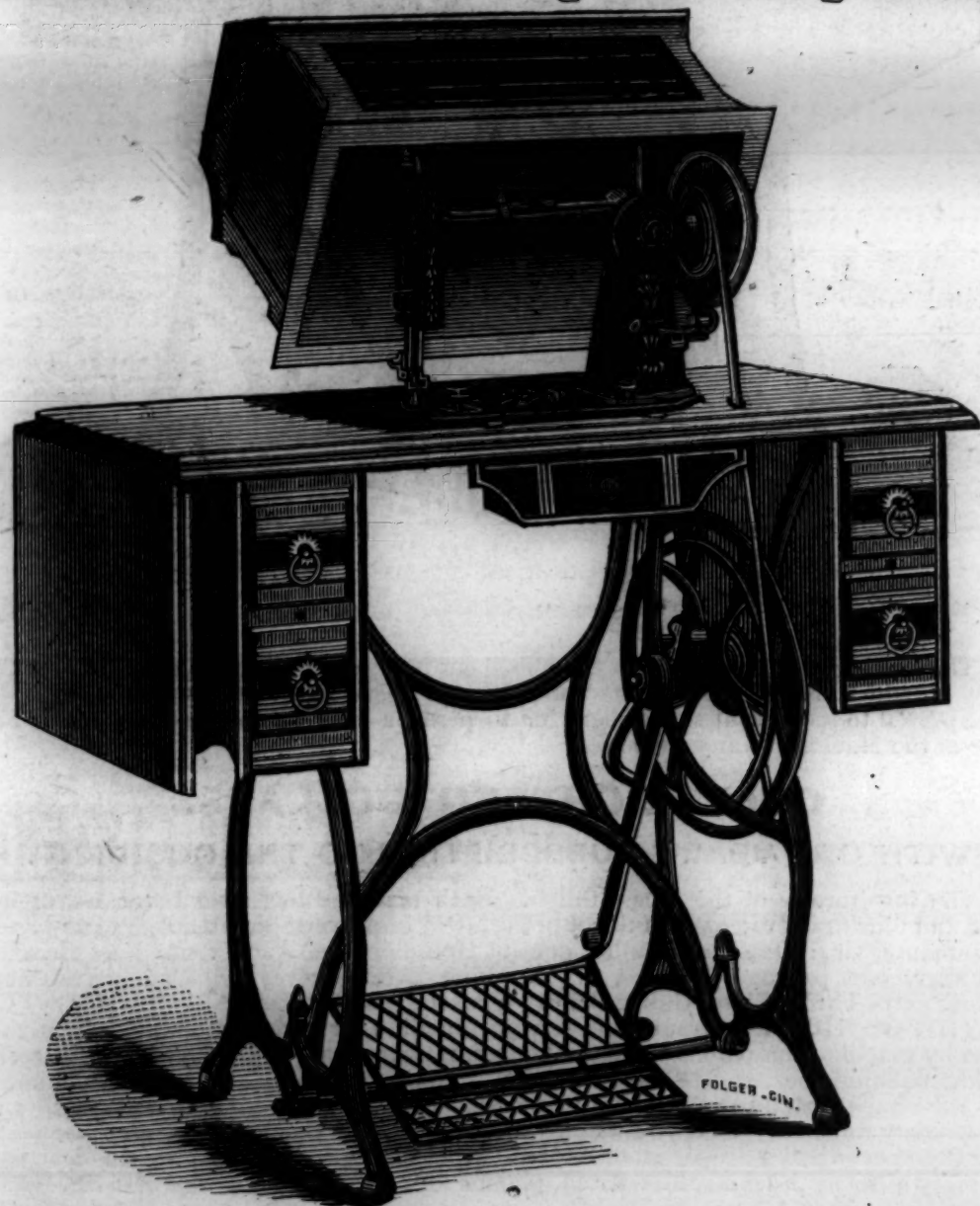
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News of the Week.

After a long debate and an effort to recommend the Interstate Commerce bill to the Conference Committee, the bill was finally passed by a vote of 43 to 15. . . . Commissioner Sparks has rendered a decision against the Mussel Slough settlers. . . . The Government proposes to sue Muckle Brothers of Oregon for the value of timber alleged to have been cut from Government lands. . . . The House has begun a consideration of the River and Harbor bill. . . . The Mohican has secured a rare stone image from Easter island for the Smithsonian Institution. . . . Van Wyck still has the inside track in the Nebraska Senatorial contest. . . . Miss Lucy Stanley of Indiana has been chosen as Queen of the American Gypsies. . . . A new trial has been ordered in the case of David Stewart against C. P. Huntington, at New York. . . . Two men were killed by a snowslide in Marshall's Basin, Col. . . . J. B. H. Bigham, executor of the estate of David Davis, is missing from Pittsburgh, Pa. . . . The negotiations between Gladstone and the Liberal Unionists continue, and Chamberlain is reported to have made several concessions. . . . Lord Dillon, an Irish landlord, has surrendered to the Nationalist plan of campaign. . . . The Irish landlords are still making evictions in county Kerry. . . . Stanley is confident of being able to rescue Emin Pasha. . . . The opponents of the German Army bill are preparing for a vigorous campaign before the people. . . . The session of the Prussian Landtag has opened. . . . Verona Baldwin has been committed to the Home of the Friendless in Chicago. . . . The striking employes of the Old Dominion Steamship Company at Newport News are becoming riotous. . . . The British Liberals are confident of their speedy return to power. . . . The French Government has decided to increase the extraordinary military credit of 86,000,000 francs. . . . The French troops have been repulsed by rebels at Thanh-hoa, Tonquin. . . . The Alcazar Palace at Toledo, Spain, was burned on Sunday. . . . The Senate has refused to consider the proposed extension of the Hawaiian Reciprocity treaty. . . . Senator Williams has proposed an addition to the Sundry Civil bill so that Los Angeles may receive Signal Service bulletins. . . . It is reported that the State Department has completed negotiations for a modification of the existing treaties with China. . . . The Senate passed a resolution advising the President to enter into negotiations with Nicaragua for concessions for an interoceanic canal. . . . An attempt is being made to have the county seat of Solano removed from Fairfield to Benicia. . . . W. M. Stewart has been elected Senator from Nevada. . . . Lawrence Krug has been arrested in Chicago on suspicion of murdering several women for the insurance on their lives. . . . One man was killed and several seriously injured by the ditching of a train near Dunbar, Neb., on Tuesday night. . . . The strike of the coal-handlers at the East has affected over 40,000 persons. . . . Lord Iddesleigh (Sir Stafford Northcote) died suddenly in London, Jan. 12th. . . . Several cruel evictions are reported from County Kerry, Ireland. . . . It has been decided to erect an Imperial Institute in London as a memorial to Queen Victoria. . . . The Austrian Cabinet has decided to increase the budget for the War Department.

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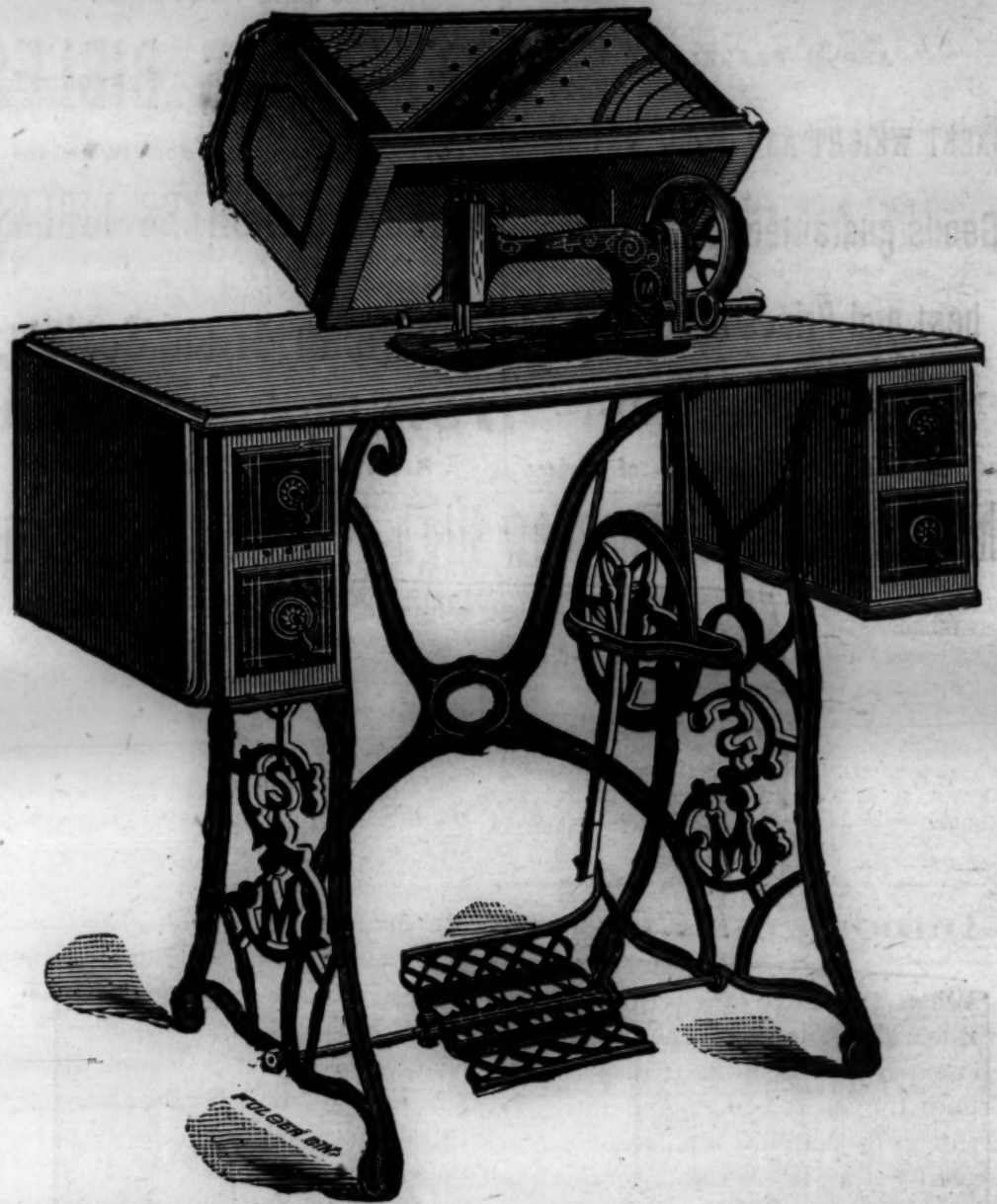
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